

contention can be illustrated by a very hasty glance at the history of the co-operative movement in which we are all engaged. It has been successful and fruitful exactly where there have been things crying out to be done that could best be done by co-operation. It has been possible where those things did not raise questions connected with the differences in principle which separate the Churches which have co-operated in this movement.

If we look down our list of subjects on the agenda we can easily find instances. The whole subject of the relations of missions to the civil government has both these advantages : it does not raise any controversy between the missions and it is very much more easily dealt with in co-operation. Governments are extremely unwilling to take the time and trouble of correspondence with even a small number of bodies of men about the same matter, especially as it involves the risk of receiving different opinions from each. Or take again the subject of education in the mission field. There are a large number of questions relating to education in reference to which all missions have identical interests. There are very few which actually run up into the principles on which our views are divergent. We can all benefit alike by expert studies of education, by the advice of experts, and by the goodwill of governments in regard to education. Consequently this whole subject has been found to be a fruitful field of co-operation in our movement.

At this point we shall be ready to make an extremely important distinction. It is the distinction between co-operation in counsel and co-operation in work.

#### CO-OPERATION IN COUNSEL

Let us first consider co-operation in counsel. As a consequence of the Edinburgh Conference missionary councils have been inaugurated in different parts of the mission field, and also councils under different names in America and the British Isles which are formed of representatives of the home

boards and others interested in foreign missionary work. What are the limits of such co-operation in counsel, and how far are they determined by doctrinal differences? It has been an understood thing in the National Missionary Council of India that we should all recognize that we have great differences in principle. We should be perfectly prepared to hear men and women speak of those differences and of the manner in which they necessarily affect their own action. When statements are made of positions which some members of the conference cannot accept, and may even regard with pain or aversion, they are heard with patience and courtesy so long as they bear on the matter in hand, but the merits of these denominational positions are not discussed.

In this way we have been able to bring together persons of strongly divergent views, and we have attained to a great measure of unity in counsel—I think I might say, beyond all expectation. When men who all have the same loyalty to our Lord Jesus Christ sit together and discuss freely, frankly and courteously, they will find that for the practical needs of the present moment they are often given a common mind. In all assemblies of men of goodwill and common purpose the important thing is to discern the common mind as it grows; for that purpose, however, a man must come to the Council more desirous to learn than to teach, unwilling to believe that he brings with him the sole and complete solution of any problem, but convinced that what he brings will have its effect on the common mind and that the Council as a whole will be able to put together, by the help of God's Spirit, a solution which is truer and completer than that which any member could have attained outside the Council. It is also worth remarking that not infrequently the statement of two extreme views on either side has a balancing effect in bringing the common mind to an equilibrium, though the ultimate decision rejects the extravagances of both.

Now it is important to observe about co-operation in counsel, that the result is not going to be a command or an

order or even a direction or instruction. The result is going to be a *wise word*. It is going to be sent out to win its way by the wisdom and truth of its contents. We are apt to be impatient of the time which it may take in winning its way. Out of that impatience grows a desire to invest our Council with executive or administrative power. Now if that desire is indulged, immediately we have the question of authority raised, and with the question of authority goes the whole question of the organization or system of the Church. For that question we are not at the moment ready. But here this warning is necessary—bodies like our Council must beware of drifting into the position of exercising authority in the executive or administrative sense before the persons or Churches whom they represent have settled their differences on the matter of authority. No doubt the difficulty of getting things done challenges us to go further towards settling those differences, but the settlement of them will only be postponed by premature arrogation of authority by these consultative councils.

Meanwhile our co-operation is real and fruitful. There are few things greater in the world than to be able to say the wise word or the true word, and those to whom it is given to say such words may confidently take up our Lord's own favourite position, 'He that hath ears to hear, let him hear.'

#### CO-OPERATION IN WORK

We come now to co-operation in work. Here again the determining question is, 'What is the work in which you seek to co-operate?' Doctrinal differences are no hindrance to co-operation in some sorts of work, but a very great hindrance in some other sorts of work. For instance, any of us here could co-operate with Hindus, Mahommedans, Confucians or Atheists in combating the 'dope menace.' On the other hand it is easy to give instances where the doctrinal disagreement is fatal to co-operation. Let us take, for instance, the training of ministers. If the object

proposed is to give the future ministers information about Hebrew, Greek, church history, doctrine, forms of worship, then it is possible to conceive a kind of University of Theological Study at which men of all types of Christian belief, provided they were adequate scholars, would be entitled to lecture, and students, having heard them all, would make their choice between them.

There are some who insist that all ministers should be taught a particular and sometimes a narrow view of Christianity even at the expense of proper development of religious thinking. Such a notion of preparation for the ministry is fatal to co-operation. However, this difficulty does not affect us all. I pass on to a difficulty which is felt by most of us.

We might co-operate in academic teaching of theology and the studies auxiliary to it. But, after all, we do not desire that a minister should only be in possession of information about the history of the Christian religion, the teachings of its Founder and His greater followers, the organization of the Christian Church, etc. Most of us desire that during his training the future minister should be helped to develop his own spiritual life. When we come to the question of the development of the spiritual life we find very great differences of opinion between us about the question, 'What are the main elements of the spiritual life?' Again, we most of us desire that the future minister should have instruction, and, so far as is possible, practice, in the inculcation of Christian principles of life to others. Here again we differ on the question, 'What are the most important elements in Christian life?' It is hardly necessary to remind you that some of us think that the Sacraments are not only a very important but an indispensable part in the Christian life; others think that they are, no doubt, a part of Christian life but relatively an unimportant one; others again have developed a form of Christian life without Sacraments. It is almost impossible to co-operate in a theological school which sets before itself

the object of developing in the future minister a deep spiritual life, if the co-operators are not agreed on what are the main elements in the spiritual life. Before leaving this part of the subject I may add briefly that doctrinal differences of a positive nature do not hinder co-operation so much as the determination to deny the point of view of others. For instance, two men might co-operate on the staff of a theological college, one of whom greatly emphasized the Sacraments and the other hardly spoke of them at all, so long as neither of them thought it his duty to denounce the opinions or teaching of the other. Two perfectly conscientious men might co-operate on the basis that they were convinced that the whole truth about God and man included the points of view of both of them.

#### DOCTRINAL DIFFERENCES IN ONE CHURCH

So far co-operation in counsel and co-operation in work have been considered. A few words may be added about the ultimate form of co-operation, namely organic unity. These words are added, because, though the promotion of organic unity between the different Churches is not a direct duty of this Council, a consideration of the hoped-for visible unity of the Church throws light back upon the partial co-operations of the present day. Organic unity is not uniformity of organs. It is harmony in the functioning of different organs. The unity of the Church in the mind of God must, if we believe St Paul, be of that sort. The human body is the example best known to us of organic unity, and its excellence consists in the diversity of its organs and their correlation. From this analogy we are justified in anticipating, that the more visible unity the Church attains, the more comprehensive that unity must be. It is certainly not possible within our lifetime—it does not seem likely at any time—that all the branches of the Church should think exactly the same thing any more than that they should do the same thing.

When we begin to try to imagine what in the sphere of doctrine the lines of that comprehensiveness could be, we are met at once with the challenge, 'a thing must be either true or false.' But you and I who have thought about these matters are perfectly well aware that two apparently contradictory statements about the same thing often lead to the discovery of a truer statement than either of them, which will do justice to all that was really valuable both in the affirmation and in the negation.

In the Church of the future to which we look forward there may be persons engaged in attempting to set forth, and to persuade others to adopt, apparently contradictory views. A generation or two may pass and the whole Church may find itself believing something which neither party of disputants had actually held, but with which, if they follow from the other world the progress of their descendants in the faith, they would both be satisfied.

Now that reconciliation between opposing views will take place much more quickly and soundly, if all the time the disputants are in communion with each other, recognizing each other as members of the same body and discussing things in the spirit of fellow-members.

An illustration of such a discussion may be taken from a matter which is a burning question in some quarters at the present time, the question between the exponents of the verbal inspiration of the Holy Scriptures and the Modernists. I cannot help looking upon these two schools of thought as extremists, whose views in their present form are bound to be ultimately rejected, but nevertheless in the meanwhile they are counterweighting each other and enabling Christendom to come to a position of stable equilibrium. From the Modernists we have all learned a much truer historical appreciation of the Bible and of the progressiveness of the revelation which it records than our grandfathers and great-grandfathers held. We cannot but see, however, that much of their argument and most of their theories are dictated by an *a priori* rejection of miracle,

and if, as I think, that rejection is based on a false metaphysic, those arguments and theories are vitiated by the false assumptions which underlie them. On the other hand the study of the Bible itself shows quite clearly that those who believe in verbal inspiration are wrong in saying that all the authors were miraculously preserved from error of every kind. Again, our Lord's words themselves in Matthew v. show that the moral deliverances of different generations of lawgivers have not equal value. Yet though the theory of verbal inspiration must fall before attentive study of the Bible itself, those who hold it keep vividly before the Church the essential truth that the Bible is no common book, but records genuine revelations of God to man spread over many generations and adapted to many conditions of ignorance, and culminating in the final revelation through His Son. We may tolerate these groups of disputants as leading us by their dispute upwards to a conception of the truth about the Bible which neither has yet attained.

It may be objected that this view of the matter is easy enough for some one who himself occupies a middle position, but is impossible for one on the extreme right or the extreme left. Let us then put ourselves for a moment in the position of one of the disputing parties. How can I remain in the same Church as that other man who is apparently preaching against some of the things of which I am most strongly convinced? I can acquiesce in his being allowed so to preach if I can think, or even if I can dimly imagine, that he is serving the ends of Truth, and that later both his preaching and mine will be combined in a better and truer view.

It is extremely foreign to some natures to take up any such attitude. As it happens, the kind of man who most often goes out into the mission field is most likely to find it difficult. But if he finds this kind of tolerance for the preaching of views which are distasteful to himself is too hard for him when he approaches it from his personal point of view, he may be able to find it easier if he will take into

consideration some things which are outside himself. I have been extremely interested to see in the paper of our colleague Dr Cheng<sup>1</sup> that the Christians in China are demanding that there should only be one Church in that great country. In doing so they are going back to the primitive principles of the Church. The word 'Church' in the New Testament always means either all the Christians in a place or in a locality, or else Christians everywhere. In the early Church the unity of the whole Church of Christ was faithfully reflected in the several places by the unity of all the Christians in each place. Men were made to understand that loyalty to the body was a greater thing than loyalty to their own opinions. I venture to suggest that the Christian world may be witnessing a return to the instinct that the Church is essentially territorial. But besides the loyalty of Christians to the body there is another loyalty, which is both a higher aspect of that loyalty and its preservative—loyalty to Christ Himself. If that loyalty to Christ is felt intensely it makes for unity—it makes for co-operation.

#### DOCTRINES NECESSARY TO ANY MISSIONARY CO-OPERATION

Here we may take up a new aspect of our question. We may ask, Is there any doctrine so central that co-operation with those who deny it is precluded?

I submit that any Christian missionary effort is necessarily an attempt to present Christ as the final revelation of God, because He and the Father are one. This is the central object of missionary effort, and the acceptance of this revelation alone makes possible co-operation in active missionary work. It may be that for some purposes co-operation is possible between us and those who are ever learning more and more of our Lord Jesus, ever acknowledging that He is far above them and ever unwilling to

<sup>1</sup> 'The Development of an Indigenous Church in China,' *IRM*, 1923 (July), pp. 368-88.



make any denial about Him—and this, because we all feel that our best conceptions about our Lord are unworthy of Him and will never exhaust all that there is in His nature. But the matter is far otherwise with regard to those whose teaching involves a definite denial that our Lord is God. I do not see how co-operation in propagating the belief in Jesus Christ as the determining factor in life can possibly be carried on together by persons who affirm Him to be God, and others who deny that He is God.

I do not say that this is the only doctrinal difference that matters. When once any man or body of men have come to think that our Lord is God, that belief must necessarily affect their whole conception of the Deity. As in the history of the Church, so in their personal history they will come to understand various things about God and His nature which the Church has expressed for us in the doctrine of the Holy Trinity.

All doctrinal differences create difficulties in co-operation, but I would submit that no doctrinal differences are necessary bars to co-operation in the work of the Church, except those which concern our doctrine about the nature of God. For missionary co-operation in any sphere is co-operation in bringing to men a revelation about God, and, before we can co-operate in doing that, we must agree in general what revelation of Himself God has made and we are to preach.

As I listened to the discussion the other day on the proposed World Missionary Conference, I felt that it was confused and uncertain and led nowhere. The reason, I could not help feeling, was that the next step is not with this Council. For missionary progress the most urgent thing to-day is that we should come to a real agreement about the essential doctrines which lie not only behind church unity but behind missionary co-operation. The hope for missionary progress lies now in the hope that the missions will one day be the missions of the United Church.

E. J. BOMBAY

# INTERNATIONAL MISSIONARY COUNCIL

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# CO-OPERATION OF CHURCH SCHOOLS FORMALLY BEGUN

First Session of Anglican, Presbyterian, Methodist and Congregational Colleges

## COMBINATION NOT INDIVIDUAL LOSS

Frank Recognition of Differences Mentioned in the Addresses Given

An unique event in theological history took place yesterday afternoon when the first joint session of the four amalgamated colleges was inaugurated amid a general expression of hope that this would prove to be one step nearer to the goal of a reunited Christendom. Beginning to-day, seven-eighths of the instruction for Anglican, Presbyterian, Methodist and Congregational church students attending the colleges affiliated with McGill, will be given in the same classrooms. Points of doctrinal difference will still be imparted to the students of the various denominations in private classes; for the movement is by no means one of union, in the broadest sense of that term. Rather its purpose, as the speakers at the functions held yesterday to commemorate this event asserted, is collaboration.

The first session of the Montreal Theological Colleges, as the several institutions will hereafter be known, was held in the Assembly Hall of Royal Victoria College. A distinguished gathering of academicians were present. The principal speakers were the Right Rev. Dr. Boyd-Carpenter, late Bishop of Ripon, and Dr. Robert E. Speer, one of the most prominent laymen of the Presbyterian Church in America. These two, who came to Montreal especially for this important occasion, were also the speakers at the banquet held in the Windsor Hotel in the evening.

The hall was crowded. The Rev. Dr. E. Munson Hill, first dean of the Joint faculties, presided and among those on the platform with him were: Principal Peterson, Rev. Principal Scribner, Principal Jas. Smyth, Principal E. I. Rexford, Miss Hurbath, Rev. Dr. Clarke, Rev. Dr. W. R. Young, Mr. T. B. Macaulay, Bishop Farthing, Dean Evans, Professors W. M. Patton, D. Fraser, Richardson, Welsh, Dean Adams, Dean Walton, Dr. Adami, Judge Leet, Messrs. W. M. Birks, Chas. Gurd and Rev. Dr. Charters.

### EXTENT OF COMBINATION.

After the opening devotions, which were conducted by Principal Smyth, Dr. Hill spoke on the significance of the occasion, tracing some of the steps which had led up to it, describing the manner in which the plan had been worked out, the extent to which co-operation could be carried out, and the manner in which the individuality of the four different denominational teachings would still be preserved.

His Lordship Bishop Farthing, in introducing Dr. Boyd-Carpenter, paid a high tribute to McGill and emphasized the fact that a complete theological training common to all was never contemplated in this movement as the only result possible would be a colorless compromise of no real value.

Dr. Boyd-Carpenter spoke of the economy of efficiency which would be attained thereby. He was very thankful that the present plan had recog-

nized the sanctity of the individual. It was co-operation, not union, for the four religious bodies were recognizing the existence of differences of doctrine and recognizing them frankly. And in this frank recognition of their differences, Dr. Boyd-Carpenter found one of the greatest sureties of the movement's success. "Until that day comes when we can all stand on the one broad platform," said he, "I am what I am, you are what you are. Never desecrate your individuality. Be what God made you."

Forces of disintegration were at work now, said the speaker, such as the conflict between science and religion, the higher criticism, and to this circumstance he attributed the stiffening of denominational lines, which is to be found to-day. But nevertheless there was a yearning for union.

Dr. Robert E. Speer, who was introduced by Principal Scribner, made a stirring appeal for Christian ideals in securing men for the modern ministry. Great self sacrifice must be faced if the churches are to receive the body of men it needs for its work. This was a materialistic age. The cry is, there is no money in the ministry and that cry is the test by which nearly everything is measured to-day. But there was no money in it for the Master or any of his disciples, except one, and he hanged himself.

To commemorate the event, a laymen's banquet was held at the Windsor Hotel last night, attended by nearly six hundred persons. There was only one toast, that to The King, and but two addresses, one by Dr. Boyd-Carpenter on "The Value of the Spiritual in Human Life," the other by Dr. Speer on "The Demand of the Times for Christian Co-operation."

### MR. BIRKS EXPLAINS PLAN.

Mr. W. M. Birks presided and spoke of the work that had been accomplished. "Little did we dream of to-night," said he, "when six months ago we began to discuss co-operation among the theological colleges. It was not a new policy, merely an extension of an old one, but we were astonished when on a close examination it developed that seven-eighths of the teaching in the various colleges was identical and only one-eighth denominational or individual. All worked nobly towards the goal we have achieved to-day, but I feel that special recognition should be made of the work of Principal Smyth, Prof. D. J. Frazier and the Rev. Dr. Rexford. And what shall I say of Dr. Rexford. Mr. Birks asked amidst applause, "At the first meeting held, every layman present was one of the Doctor's Old Boys. Montreal will never know what it owes to him."

Mr. Birks said that on investigating the conditions, the laymen had found that in four schools within a stone's throw of each other, practically the same subjects were being taught in the same way to classes of from three or four to ten or twelve. From the educational standpoint, it saved more of a rural school than a university, and the best work could not possibly be done when the enthusiasm of numbers was lacking. The four colleges would still retain their entitles as to subjects and professors. In the future, however, the joint board would have to be consulted before the engagement of a new professor could be approved.

Without the belief that Montreal would provide a building, the idea could never have been consummated, for already the enthusiasm aroused by the movement had resulted in an increased attendance at one college alone of over thirty per cent. A building for the subjects to be taught jointly was required, leaving the present buildings for the purely denominational teaching.

"To-day," said Mr. Birks, "we celebrate the first joint session in theology ever held in the Christian world. May this session be carried out in a spirit of devotion so that it will lift theology in the eyes of the faculty and elevate the ministry in the eyes of the laymen." He then introduced Dr. Boyd-Carpenter, as an intimate personal friend of Queen Victoria and of King Edward, who visited Canada now on a royal invitation and who he hoped would be received to-night with a royal welcome.

### THE BISHOP'S ADDRESS

The former Bishop of Ripon held the rapt attention of his hearers for more than an hour. Speaking without a note and with great fluency, he began by a plea for the recognition of the sacredness of each profession or calling. "If a man but realizes that what he did was important, not for the gain or advancement it brought him, but for the pleasure or comfort brought to his fellowmen the dark shadows which touch all material reverses would be removed and life broadened and brightened.

"If I were a cobbler," said the speaker, "I should not like to merely think that my work was only bringing me in so much money. Better would I prefer that my thoughts should dwell on the fact that I was putting warm, stout shoes on little feet."

It was one of the hardships of the Christian ministry, he continued, that its work was not of such a definite nature as that of other professions. A doctor could have the satisfaction of seeing a patient restored to health but it seldom was given to the clergyman to see such a definite result of his labors. Dr. Boyd-Carpenter, in a deeply reasoned passage, then traced the development of spiritual existence through life, showed its importance, and said that it was by the main-

tenance of this spiritual existence, man's most priceless possession, which enabled him to sit in judgment on his own actions, that the ministry existed.

Dr. Speer, in dealing with the demand of the times for Christian co-operation, refuted the charge that Christendom was a lot of warring camps, and several units. Buddhism and Mahomedanism were split by far worse schisms than had ever divided the Christian Church. He spoke of the tremendous task imposed on the Christian Church in Canada and the United States alone by the constant influx of population and the crying needs of the foreign mission field where tens of thousands were literally existing on but one meal a day. "These problems are not for the future," he declared in ringing tones, "they must be met now in the age in which they and we exist."

At the guest table were the Right Rev. Bishop Boyd-Carpenter and Dr. Robert Speer; Rev. Bishop Farthing, Chief Justice Davidson, Mr. H. B. Ames, M.P.; Mr. Justice Archibald, Earl of Stanhope, Mr. R. W. Reford, Principal W. Peterson, Dean E. M. Hill, Dean Adams, Dean Walton, Dean Moyle, Dean Shepherd, Principal Scribner, Principal Smyth, Principal Rexford, Rev. Dr. W. R. Young, Dr. Clarke, Messrs. Chas. Gurd, T. B. Macaulay, J. W. Ross, A. Hamilton Gault, Dr. F. G. Finley, Messrs. Geo. E. Drummond, J. W. McConnell, Lorne Webster, Douglas Boyd-Carpenter, Rev. Dr. Scott, Revs. Dr. E. C. Scribner, Dr. John Edwards, Dr. Arch. Duff, Hec. P. Mount, A. H. Moore and Rev. Principal Ross, Kingston.

showed any some have hook roll. May Blossedy singer respcores. The O'Doety bill up by puttingedy acrobatic stunt feats attracting much A comedy sketch by Fleury Troupe Francaise and ing picture completes an entertain bill.

been sold to a Pathan in payment of a small debt. Fortunately, information of the fact reached some members of the Society for the Protection of Children in Poona, where the thing occurred. The girl was rescued and the Pathan prosecuted. On the first trial, a substantial penalty was imposed, on the grounds that the girl had been taken for purposes of concubinage, that concubinage was illegal, and that the Pathan knew that in this case concubinage was likely to lead to prostitution. The higher courts, however, reversed this judgment, holding that any man might have a concubine, even if she were a little girl below the age of sixteen. "Thus," as Dr. Harold Mann, the Secretary of the Society named, sums up, "the present condition of things is this,—that a man can get hold of a young girl, say thirteen or fourteen years old, can treat her as he pleases, can turn her off when he likes having ruined her, if only he calls her his concubine while he is keeping her!" Here, assuredly, is a clamant call for amendment of the law. Dr. Mann's Society, accordingly, took steps to lay the matter before the Bombay Government. The sequel to this appeal has greatly widened public interest in the matter.

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The Government, it seems, lent a sympathetic ear to the appeal, but, before taking action, determined to consult leading members of every community, with the view of ascertaining whether objection might not be raised to its being made illegal to obtain possession of a young girl under sixteen for any purpose except legal marriage. After this inquiry, the conclusion reached was that "to make concubinage illegal for young girls in all cases would interfere with a number of recognised customs and might lead to resentment and opposition from perfectly respectable classes." It is the sting in this last expression which has raised the wider agitation. *The Indian Social Reformer*, ever zealous in the cause of moral purity, has been giving much of its space during the past month to the question. With the *Times of India's* request for the publication of the opinions gathered, our respected contemporary heartily concurs, hoping "that men who pose as leaders will not be allowed to hoodwink Government by conveying under cover of secrecy views which are derogatory and insulting to the moral sense of the community." Other Indian papers, such as the *Indu Prakash*, the *Praja Bandhu*,

ete., appear to have worthily followed suit, and spoken out in similar terms. A clear and open expression of opinion is, of course, what is wanted. There are always vested interests to be fought when any social vice is attacked, but they should be known for what they are.

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There is no ambiguity, no uncertain sound, in the Christian voice on this question. Yet how humbly it becomes us to speak! If the Pathan who bought the girl was blame-worthy, at least equally so must the parent or parents who sold her have been. And though it is true that for nominal Christians, as they are said to have been, the Church is sometimes only very partially responsible, because the name of Christian may be taken by any one, yet there are those in our midst (for whom we are wholly responsible) who are sufficiently careless of the honour and happiness of their children. We must frankly recognise that "the liberty wherewith Christ has made us free" exposes us, as a community, to dangers against which Hinduism and Muhammadanism, with their legal and ceremonial restrictions, are in some instances better able to guard their people. The ease under discussion is an extreme ease; let us hope it is, even amongst nominal Christians, a solitary ease. But even if it is so, we have sorrowfully to admit that in far too many marriages amongst us the love and the hope of gain play a more prominent part than any thought of the compatibility or probable happiness of husband and wife. A higher ideal of marriage must be sought, if we would free our community from the dangers here contemplated.

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Nor must we overlook the particular form of the temptation before which those "nominal Christians" fell. The girl was given over in payment of a small debt. Here, in a word, is one of the greatest curses that have afflicted the Church of Christ in India up to the present time. Debt, to be sure, is not a peculiarly Christian evil, and it is easy to recall as well as imagine particular cases of indebtedness where no blame is to be attached to any one. But, apart from the regular business of life, the *custom* of borrowing and lending, as it prevails in our community, cannot be too earnestly decried. Borrowing is bad; lending is perhaps worse. Those who lend at interest seek, as a rule, to profit at the expense of their unfortunate or thrift-

less brothers. Where, we may well ask, is Christian love in a quest like this? And what becomes of the soul of the man who gives himself up to it? Those who lend without interest, on the other hand, though even they do not always escape the hardening process, have need to look to the effects of their practice upon those whom they would benefit. Sometimes they are wise enough not to demoralise them; hut, alas! how often it is they who are directly responsible for the degradation, in this respect, of a large section of our people. Missionaries, especially, when appealed to for loans or "advances," ought to exercise a judgment that looks beyond the present need; they ought to know and remember that debt is the fruitful parent of hideous crimes, and that the habit of borrowing tends to grow with every loan that is granted.

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The visit of our King-Emperor and his Consort will add many festivities to this festive month of December. Is it unnecessary that a warning note should be sounded in view of the dangers that beset the Christian community at every season of rejoicing,—dangers that are peculiarly imminent in our case because of the freedom above referred to? A law unto ourselves, let us not turn our liberty into licence, and thereby profane that holy Name by which we are called. Praying that we be not led into temptation, let us put far from us everything that will prove a stumbling-block to ourselves, our household, or our friends. If we are prepared to cut off our right hand rather than lose eternal life, we shall not grudge the sacrifice of a passing pleasure.

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A new magazine, devoted to the cause of Union of the Scottish Churches, has been started in Scotland. Something of the kind was much to be desired, affording an opportunity for the discussion of difficulties and the harmonising of various points of view. Readers of the *Indian Standard* will wish the venture all possible success. The article on "Christian Unity," re-printed from *The Herald and Presbyterian* in our present issue, is interesting as coming from the pen of the delegate to the World Missionary Conference who said, "We are not ready as American Christians to apologise for the Protestant Reformation."

## Christian Unity and the Salvation of the World.

BY REV. WILLIAM H. ROBERTS, D.D., LL.D.

THE prayer of Christ for the unity of believers, "that they all may be one," is ordinarily interpreted either from the theological or the ecclesiastical standpoint. It is taken to be a prayer for uniformity of doctrinal belief or of governmental organization, or of both. It can, however, be interpreted in other than creedal and churchly ways, for it has relations not only to these things, but likewise to Christian life and Christian work. This appears from John 17: 20, the verse immediately preceding, which reads: "Neither pray I for these alone, but for them also that shall believe on me through their words." The prayer in the first place was for the apostles and in the second place for their converts. The primary object of the prayer, therefore, was for such a unity as would promote effort for the bringing to Christ, as Saviour and Lord, of an increasing number of human beings throughout all the generations. This view of the bearing of the prayer upon Christian work is sustained by the declaration of our Lord as to the great object to be secured by the unity of believers, as shown by the closing words of the prayer, "That the world may believe that Thou hast sent me." The one supreme purpose of all Christian unity is to bring a sinful world to believe in Jesus Christ as Saviour.

The basis of the unity whose purpose is salvation, is to be found in the sense of fellowship between Christians. This fellowship is indispensable in order to bring such a response on the part of believers as will secure actual co-operation in effort in the work of bringing men and women to Christ. Just in proportion as this sense of fellowship has been realized with increasing power in the Church has the Church added to itself of such as shall be saved. The advance made by the Christian Church generally, during the nineteenth century, is directly traceable to the increase of this spirit. As Christians have come practically to act upon the fact that they are members of the household of faith and brethren one of another, so

*R. J. Burrows*

## The Comity of Missions

BY

REV. M. J. BURROWS.

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IT is often well to begin with a definition, I will do so in this case. Comity of Missions I take to mean a definite agreement or covenant between the different Christian Bodies not to interfere with each other's work. Such an agreement existed in Ceylon once upon a time, but for a good many years it has been in abeyance. The principle may to some extent remain. As a matter of policy and good feeling, different Missions no doubt avoid encroaching, where they are at work. We co-operate in many things, and kindly relations exist between us all. At the same time I think it is impossible to deny that there is a good deal of overlapping, and consequently a waste of resources, and it would be a good thing therefore if we could again arrange some definite agreement such as I understand to be meant by the Comity of Missions.

It would be quite impossible in Ceylon to divide large districts between the different Christian Bodies. They have spread over the Island and occupied the stations that seemed best for their work, and could not now be asked to withdraw.

Yet some agreement could, I think, still be arrived at which would be of benefit to us all. I will venture to outline the terms of such agreement, not as attempting to fix the terms, which would be presumptuous on my part, but merely to explain my meaning, and as illustrations of the kind of matters on which agreement might be reached.

(1) A school of the same character ought not to be opened as a rival to a school of another Christian body, without first consulting the Managers of the existing school, and showing good cause for the new undertaking.



(2) A second Church should not be erected in the same place, without first ascertaining that the use of the existing building would be refused to Christians of a different Body, and not even then unless the numbers of the second Body are considerable.

(3) When the Christian children of one Body attend the week-day schools of another Body, but have their own Sunday School, they ought not to be drawn away from this Sunday School by their week-day teachers.

(4) In cases in which Marriage, Baptism or Burial has been refused by one Christian Body to its own members, these rites should not be granted by another.

(5) Agents dismissed by one Body should not be employed by another without reference to the authority which dismissed them.

(6) Whenever it is proposed to close any school, it should be offered to the nearest Christian Body before being handed over to Government or non-Christians.

Other points might be added. What I should like to see would be an agreement of this kind signed by the leading representatives of each Christian Body working in the Island. There would be no coercive force to oblige obedience except such as each body exercises over its own members. But it would be a distinct gain to have some such principles of action agreed upon.

A suggestion was made some years ago to have a Federal Council, composed of representatives of each Body to which disputes might be referred. This plan does not commend itself to me. It would lead, I think to great waste of time, to meddling with other people's business, and would probably increase friction. Any particular dispute will concern as a rule only two Bodies. It is best that it should be settled by them: the appeal from the men on the spot lying only to the higher authorities of the same two Christian Bodies.

## Tidings from the Provinces

## KIANGSU.

Taipingkiangsu.—“Last Sunday night one man and two boys stood up after the meeting to profess their belief in Christ, and asked to be received as inquirers. The man has been coming for two years, and is well acquainted with the Gospel. One boy, aged sixteen, is the younger son of one of the deacons; the other, aged fourteen, is a member of a family who are adherents of our church, and we are hoping that the rest of them will also soon be willing to confess Christ. We should be glad of special prayer for these new inquirers.”—Miss A. I. Saltmarsh.

## KIANGSI.

Kanchow.—“Our boys are finally revising for their examinations, according to the curriculum of the Central China Christian Educational Union. They have worked well, praise God, and we are hoping for good results. Five of the scholars have been baptized, and we are grateful for this. Our pupil teacher, through a gift from home, has been able to go to ‘William Nast’ College, Kiukiang, where he is taking a teacher’s course with over thirty other such students. In his first term’s examination, he came out top in Scripture (96%); first in Arithmetic (100%); first in Chinese language (100%), and second and third in other subjects. You can imagine how our prayers and hopes centre in this young man as a Christian teacher for our school.”—Mrs. J. Carver.

## HONAN.

Kaifeng.—“I have spent about four weeks at Tonghsu, an out-station some ninety li from Kaifeng. A Fair was being held during the first days of my stay there, and this gave us many opportunities for preaching the Gospel. We have at Tonghsu two splendid voluntary women helpers, Mrs. Suen, one of the church members, and Mrs. Ding, an inquirer. They are both quite gifted speakers, and very anxious to have a share in the spreading of the good news. They came each morning while the Fair was going on to give help in preaching, and were also always ready to accompany me to the villages. Two women, from a small place twenty li distant, brought their food and stayed in the Mission House, and it was an encouragement to see the progress they made. One evening I was having a little informal meeting, and asked Mrs. Suen to tell how she became a Christian. I wish you could have heard her story. Speaking of some persecution she had suffered, she said, ‘But the Lord did not let the persecution come until there was a real root of faith in my heart, and then nothing could move me.’ We do praise God for such Christians.”—Miss M. E. Stauden.

## CHEKIANG.

Wenchow.—“One of our Bible Schools has recently been held at Ts’oading in the Iongkodzie district, and was at-

tended by over forty women and girls. Sixteen of these came for the first time, and eight for the second and third year. Thirteen were able to prepare the daily readings in Exodus, but others, who were not so intelligent, could only learn a few hymns or Scripture texts. I would like to tell you about one woman, who only believed during the first months of this year. She and her husband became interested at the same time, through the sorrow of two of their sons being taken from them by death. A brother of the woman’s is a Christian, and he came to see his sister soon after the boys died. He preached Christ to the sorrowing couple, and God, by His Holy Spirit, did His Own work. They have continued to attend the services ever since. Some four weeks ago the father, an old man of seventy or more, was taken ill. The daughter-in-law, as she attended to him, told him all she knew about the Gospel, the result being that he was led to the feet of Jesus. He died on the 22nd November, the day we reached Iongkodzie. Just before passing away he called his two sons and other relatives, and made them promise not to have any heathen rites, etc., at his funeral, as he was now walking on the Heavenly road, and would soon be with the Lord Jesus. One of the sons, who is not at all interested, was reluctant not to have the usual display at the funeral, but because it was his father’s last wish, he gave in. A pressing invitation was sent me to attend, and feeling it was the right thing to do, the two Bible number of others and myself, went to the home. Mr. Ding, the pastor, also came, on his way back from the place where he had been conducting the Sunday services. He was able to say a few words before we left the house; then he returned with the family and friends, and had a splendid opportunity of preaching the Gospel. Will you remember this family in prayer? As soon as the daughter-in-law could be spared from the home, she came to the classes, and was eager to learn. Her face was an inspiration, especially as we were explaining the hymn ‘I lay my sins on Jesus’—‘Where are your sins?’ ‘Given to Jesus’ would be the answer, her face beaming all the time. May God make her a chosen vessel!”—Mrs. A. Menzies.

## YUNNAN.

Kutsingfu.—“During my last visit to Pingi we had a gathering of from forty to fifty people, most of whom had shown interest in the Gospel. The services there are, on the whole, well attended, and some of the women are making progress in the Christian life. The school is in a flourishing condition. Mr. Tang, the teacher, is a Christian, and has morning and evening prayers with the pupils.

“Here in the city we are having fresh evidences that our labors are not in vain. On the first Sunday of last month, while I was away at Chani helping Mr. Wei, the morning service was

conducted by Mr. Chang, the evangelist, and that in the afternoon by Mr. Kiang, who is an unpaid local preacher. The latter, after his address, appealed to any one in the congregation, who had a desire to repent, to rise, and one man named Mr. Chen stood up. He was encouraged to go forward, and during the week following was visited by both these helpers. Yesterday he brought his ancestral tablets and idolatry to be destroyed. Please pray for this man. The Sunday services have been well attended, and last Sunday we had a special day, when most of the inquirers and Christians came in to meet Mr. Macfarlane. We had about one hundred and fifty at the service.”—D. J. Harding.

## Births.

January 3rd, at Ichang, to Mr. and Mrs. H. E. V. Andrews, a daughter (Graco Josephine).

February 1st, to Mr. and Mrs. R. K. Gonder, a son.

## Marriages.

December 24th, at Hankow, Mr. W. H. Sinks, to Miss E. Kearney.

## Arrivals.

February 26th, at Seattle, Mr. and Mrs. J. Graham, from Shanghai.

## BAPTISMS.

Shansi—	
Fengchen .....	8
Szechwan—	
Paoning and out-stations ..	16
Shunking and out-stations ..	37
Kweichowfu and out-stations ..	10
Kweichow—	
Anshunfu out-station .....	21
Yunnan—	
Yunnafu .....	11
Hupeh—	
Laohokow .....	2
Kiangsi—	
Kienchangfu .....	3
Tsungjen and out-station .....	10
Anhui—	
Anking and out-station .....	3
Chekiang—	
Ningpo .....	2
Fengliwa and out-stations ..	8
Ningbahsien and out-stations ..	11
Wenchow and out-stations ..	14
Lungchuan out-station .....	3
Yunhwo .....	8
Hunan—	
Nanchowting and out-station ..	30
Changsha and out-station .....	27
Yuanchow .....	8
Paoiking out-station .....	2
	—
Previously reported .....	4,145

Total (for the year 1913) 4,379

Beginning of the year 1914.

Shansi—	
Soping .....	1
Kibsiem .....	2
Chekiang—	
Tientai .....	2
	—
	Total 5

## Editorial Notes

**F**RRIENDS interested in China and desirous of possessing a short history of that land and of its people, will find satisfaction in reading "China's Story," by William Elliot Griffis. We know nothing better for the purpose in view, and would recommend the book both for individuals and for mission study classes. It is published by the Houghton Mifflin Company, New York and Boston, or it can be obtained from ourselves, at the Germantown office. The price is \$1.25 a volume, postpaid.

The annual meeting of the International Missionary Union is to be held, as usual, at Clifton Springs, N.Y. It will be convened upon May 13th, and will last through the 19th. The general theme of discussion will be, "The Gospel of the Prince of Peace in a World of Revolution." All missionaries are invited, and regularly accredited delegates will be entertained free of expense at the Sanitarium. Further information may be obtained by writing to Mrs. H. J. Bostwick, Clifton Springs, N.Y.

While we are rejoicing over the fact that there were more baptisms last year in China, in connection with our Mission, than in any previous year, we are pleading with God for a greatly increased number of baptisms during the present year. Looking at the question with what light earthly sight may obtain, it seems as if we might now expect large accessions to our churches. The Mission is nearly fifty years old; it has a membership of over a thousand men and women; there are about one thousand native helpers; there are over two hundred stations and over nine hundred out-stations; and there are fully thirty thousand baptized Christians in church fellowship. Besides, a great deal of thorough and effective preparatory work has been done, both of an itinerant and of a settled kind, and, as a result, many thousands of the Chinese have expressed interest in the Gospel and may be regarded as true inquirers. The outcome of all these conditions, it would seem, ought to be climatic; and we cannot be far from the truth when we say that it is our right to expect, after wide seed-sowing, an abundant harvest. Will not our praying friends plead with us for this.

We are frequently asked if the Mission has a doctrinal basis, and, if so, what it is. This is a rightful question, and it is always answered frankly. But there must be many persons who desire this knowledge but have no opportunity of asking for it. With such persons in mind, we print upon the opposite page the basis in full, as it is used in North America. This basis, in our interdenominational society, is our point of union, all officials and Council-members agreeing to it, all candidates subscribing to it, and all missionaries serving in view of it while at home or in China. We ask our friends, therefore, to give it their consideration, that they may know what doctrines the

Mission stands for and what truths it is seeking to maintain.

It seems to us that the Doctrinal Basis referred to above expresses what all true Christians may well make their basis of fellowship in interdenominational service. While the various articles of the Basis do not exhaust truth, they appear to set forth that measure of truth which may be considered fundamental, and, therefore, necessary. The basis was formulated by Mr. Hudson Taylor, and was founded upon the Doctrinal Basis of the Evangelical Alliance, and it has appealed to many as a simple, clear and forceful doctrinal declaration. In our opinion, it is the irreducible minimum of scripture doctrine, short of which one can not come except at the sacrifice of that which is essential to the Gospel of Christ. If this is true, to have fellowship with Christians in corporate service on a less comprehensive basis is unwarrantable from the standpoint of the individual and dangerous from the standpoint of the truth. It is possible, in corporate service, to demand too much. But it is also possible to demand too little. And the danger in these days of doctrinal declension is not toward magnifying, but rather toward minimizing the Gospel requirements. In writing thus, we would ask our friends to earnestly pray that the Mission may be wholly and ever true to the doctrines upon which it is founded, and this, not only in their letter, but also in their spirit.

"All scripture is given by inspiration of God." (2 Timothy 3: 16). The original and radical difference between constructive and destructive criticism is the difference between a statement and a question. The constructive critic begins his examination of the scripture with the statement: "God has said!" and the destructive critic begins his examination with the question: "Has God said?" The difference between the two, therefore, resolves itself into one of personal attitude. The constructive critic is reverent, believing that there is a divine revelation, and only seeking to ascertain what the original revelation was and what its meaning is. The destructive critic—however decorous he may be—is irreverent, questioning whether there is a revelation, not hesitating to test the scriptures by natural reason, and demanding that only that portion shall stand which is proved by scientific investigation. Between these two positions there is a gulf fixed which can never be bridged. And hence, every Bible student must choose between the two, as between things wholly and forever opposed. It was thus at the beginning, even in the garden of Eden, where we have the two statements, "God hath said," and "Hath God said?" And it will be thus as long as there are God and Satan, and as long as a battle is being fought concerning the souls of men. It is a case, therefore, wherein we are asked to decide between truth and falsehood. And to help us, the Holy Spirit has spoken the word of our text, which Rotherham translates: "Every scripture is God-breathed."

DOCTRINAL BASIS  
OF THE  
CHINA INLAND MISSION

- I. The divine inspiration<sup>1</sup> and consequent authority of the whole eanonical Scriptures.
- II. The doctrine of the Trinity.
- III. The fall of man and his consequent moral depravity and need of regeneration.<sup>2</sup>
- IV. The atonement, through the substitutionary death of Christ.
- V. The doctrine of justification by faith.
- VI. The resurrection of the body, both in the case of the just and of the unjust.
- VII. The eternal life<sup>3</sup> of the saved and the eternal punishment<sup>3</sup> of the lost.

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(1) In the sense of plenary and inerrant, as related to the original Scriptures.

(2) In the sense of all men, including the heathen.

(3) In the sense of unending and conscious existence.

**MONIES ACKNOWLEDGED BY MISSION RECEIPTS, FEBRUARY, 1914**

**FROM PHILADELPHIA**

**FROM TORONTO**

**FOR MISSIONARY AND GENERAL PURPOSES:**

**FOR MISSIONARY AND GENERAL PURPOSES:**

FOR MISSIONARY AND GENERAL PURPOSES:			FOR SPECIAL PURPOSES:			FOR MISSIONARY AND GENERAL PURPOSES:			FOR SPECIAL PURPOSES:		
Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount	Date No.	Amount
2-116	\$50 00	16-152	\$1 00	2-170	\$10 50	11-217	\$25 00	23-283	\$100 00	264	(Anon.) 11 00
117	3 00	153	2 50	171	5 00	218	5 00				
118	10 00	18-154	2 00	172	1 50	219	5 00				
119	20 00	155	5 00	3-173	4 50	220	25 00				\$1,470 37
120	750 00	19-155	15 00	174	4 50	221	19 04				
4-123	10 00	157	1 52	4-124	25 00	222	1 50				
5-125	50 00	158	2 00	5-127	50 00	175	10 00				
126	3 00	159	1 25	6-129	5 50	178 (Anon.)	12 00				
6-128	416 65	160	3 00	7-131	36 00	179	1 00				
130	1 00	20-161	18 03	9-134	60 00	180	150 00	12-225	42 00		
7-132	25 00	162	1 25	138	1 00	4-181	1 00	226	12 02	3-176	\$10 00
9-133	25 00	23-163	5 00	139	5 00	182	5 00	227	3 56	177	7 50
135	4 50	165	45 00	11-140	5 00	183	5 00	228	4 00	5-187	30 00
136	2 00	24-166	1 75	12-143	25 00	5-184	2 39	229	7 00	198	10 00
137	1 00	25-167	5 00	144	25 00	185	5 00	13-230	3 00	7-201	12 00
11-141	20 00	26-168	5 00	16-151	50 00	186	10 00	231	50 00	202	25 00
142	5 00	170	2 00	21-162	5 00	188	50 00	14-233	10 00	9-205	26 00
13-145	30 00	27-171	14 50	26-169	3 00	189	10 00	234	25 00	210	30 00
16-146	50 00	28-173	4 00	27-172	35 00	190	10 00	16-236	50 00	10-215	100 00
147	10 00	174	3 00	28-175	10 00	191	6 00	238	5 00	13-232	7 50
148	1 00	176	5 00			192	2 50	17-239	50 00	16-235	60 00
149	5 00					193	5 00	240	20 00	237	30 00
150	25 00					194	5 00	241	3 26	18-244	4 50
						195	1 00	18-242	5 00	19-245	5 00
						196 (Anon.)	1 00	243	2 50	23-249	3 65
						197	10 00	19-246	6 00	251	4 50
						6-199 (Anon.)	2 00	20-247	15 00	28-261	15 00
						200	49 00	21-248	5 00		
						7-203	10 00	23-250	2 00		\$380 65
						9-204	5 00	252	5 00		
						206	22 38	253	150 00		
						207	10 00	25-254	10 00		
						208	5 00	26-255	5 00		
						209	1 00	258	5 00		
						211	22 63	257	1 00		
						212	10 00	27-258	21 00		
						10-213	10 00	23-259	1 50		
						214	5 00	260	1 50		
						216	1 50	262	375 00		

**SUMMARY:**

From Philadelphia—	
For Missionary and General Purposes.	\$1,599 21
For Special Purposes	335 50
	<hr/>
	\$2,434 71
From Toronto—	
For Missionary and General Purposes.	\$1,470 37
For Special Purposes	380 65
	<hr/>
	1,851 02
	<hr/>
	\$4,285 73
Previously acknowledged in 1914	9,463 23
	<hr/>
	\$13,748 96

**NEW BOOK**

**NEW BOOK**

**EVERLASTING PEARL**

One of China's Women

By ANNA M. JOHANNSEN

of the C. I. M., Yushan, Kiangsi

Preface by WALTER B. SLOAN, Assistant Home Director, London, England.

**50 cents**  
post paid

**50 cents**  
post paid

An interesting story of the early life and conversion of one of China's women, and of her subsequent work for God. The account of her spiritual struggles before she could break her vegetarian vow, and of the workings of God's Spirit with this earnest soul, is told with much insight and sympathy by the one mainly used to lead the woman to Christ.

China Inland Mission

Germantown, Philadelphia, Pa.

507 Church Street, Toronto, Ont

## THE FEDERATION OF ALL CHURCHES.

NOTES FROM AN ADDRESS BY BISHOP BROWN ON HIS NEW BOOK,

"THE LEVEL PLAN FOR CHURCH UNION."

May I introduce what I have to say on this occasion with the observation that I have undertaken to review my new book, because it is the best way that I know of by which to bring to you a thorough understanding of the Level Plan for Church Union.

Before proceeding, let me say that I am quite conscious of the fact that I shall not be able to persuade all to go with me. However, I hope that those among you who stay behind will not feel towards me as did one of the most distinguished of our Protestant Episcopal Clergy of the "Catholic" school, who, some years ago, when I first announced my plan for bringing the Churches together through a Common Interdenominational Ministry, wrote a letter, in which, among other hot-headed and sharp-tongued things, he said:

"I say frankly that if I had the power to compel your resignation from the Episcopate, I should set about at once to do so."

"I have never felt hardly towards this good man, but I have always thought that he and others who at that time wrote similar letters would have acted much more rationally and becomingly, if they had been at the pains of formulating convincing arguments against my position instead of making personal reflections. Perhaps, by doing so they might have prevented the writing of The Level Plan for Church Union. As it is, they accomplished nothing, beyond hurting my feelings and disposing me to fully justify and to impregnably fortify my position as I have done in this book.

The book entitled, The Level Plan for Church Union, was written by me and my co-laborers, the authors of its Introduction and Appendix, for the purpose: (1) of making it appear that the great obstacle in the way of bringing about the unification of Christendom upon which the evangelization of the world is dependent, is the Sacerdotal contention that there is an essential difference between Churches, some being, on account of their Ministry, of Divine and other of human institution, and (2) of showing that this contention will not stand in the light of the fundamental doctrines of the Christian religion or of the established facts of ecclesiastical history, which show, contrary to the Sacerdotal contention, that, as to the validity and regularity of the official acts of their respective Ministries, all Churches occupy essentially the same position.

"Now, inasmuch as the family is the ultimate unit of the whole social realm, it follows that if all families occupy the same basis in respect to their reality, this must likewise be true of all states and churches; and consequently that the Sacerdotal thesis which places one Church and Ministry above another, on account of any alleged inherent superiority, cannot be sustained." (Page 109.)

The adjective "level" is used in the title of the book because of the strenuous contention which runs throughout to the effect that, under present conditions, all the Churches of any nation, whether they are ancient or modern, large or small, Episcopalian, or Presbyterian, or Congregational, are equally sectarian.

"The problem involved in bringing the Churches together is after all the ancient problem of how to unite the new and the old, in periods of transition from a lower to a higher level of civilization. And it would be well for Sacerdotalists to remember, that in all such unions the new has dictated the terms to the old, not the old to the new. In the proposed marriage of the Churches, let those of us who represent the ancient Churches bear in mind the fact that the modern Churches are the bride which must be won, not by blunt dictation, but by tactful wooing." (Pages 231-2.)

The book proceeds upon the theory that the Ministers rather than the Laymen of the Churches are standing in the way of organic Christian unity, and that the removal of this obstacle involves a necessity for organizing or developing, in the case of each nation, a Common Inter-Church Ministry. It is proposed to do this through a national, inter-church ministerial council in which the official representatives of the Ministries of all the Churches will be admitted on the same footing, without any distinction growing out of the government, or of the age, or of the size of the Churches which send them.

"It is an open secret that the negotiations looking towards the coming together of the Presbyterian and Episcopal Churches, in which at one time so much of hope was centered by both sides, were broken off by the committee of the Presbyterian Church, because the committee of the Episcopal Church would not proceed with them upon the assumption of the essential equality of the two Ministries.

"This happened about twenty years ago. Since then the study of the origin and authority of the Christian ministry in the light of historical criticism has advanced apace. The position that had been taken by Bishop Lightfoot and Professors Hatch and Harnack, as to the non-Sacerdotal, non-Episcopal, and even non-official, character of the New Testament Ministry has been so completely fortified by Professors Ramsay, Wernle, Lindsay, McGiffert, Allen, Gwatkin, Moeller, Sabatier, Briggs, and others, too numerous for mention, that it probably would now be impossible to get a representative committee of the Protestant Episcopal Church that would have the assurance to approach one of our sister or daughter Protestant Churches except on the level." (Pages 207-8.)

The Level Plan for Church Union does not stand or fall with any method for bringing it about, but with the principle upon which it is based.

"Neither I nor anybody else can draw in accurate detail the ultimate form of the ecclesiastical ship that is to carry the precious cargo of Gospel salvation to all the world. No finite hand can do this, any more than the hand of Robert Fulton, while sitting in the cabin of the little steamboat by which he first navigated the Hudson River, could have drawn in detail a modern transatlantic liner.

"But as Fulton could have affirmed with confidence that any and every steam craft for water navigation, whether great or small, in all ages to come, must embody the principles which were first materialized in the *Claremont*, so I humbly claim that no plan for bringing the Churches together will ever be carried out which is not an embodiment of the principle of entire equality involved in the Level Plan for Church Union." (Pages 223-4.)

In The Level Plan for Church Union, I undertake to set up and sustain the contention that the Christian ministry is not a devolution from the Lord Jesus and His first Apostles, but an evolution from the people; and that, consequently, there is no essential difference between the Greek, Roman and Anglican Ministries, on the one hand, and the Ministries of the Congregational, Presbyterian, Methodist and other Churches, on the other hand.

"Under present conditions the official acts of any sectarian Minister, in administering Baptism and the Lord's Supper, are regular only in so far as they are confined to the membership of the sect of which he is officially a ministerial representative. If, to take an extreme imaginary example, Pope Pius X were to come to Little Rock, and administer the Holy Communion to the congregation of the Winfield Memorial Methodist Episcopal Church, it would not, so far as the membership of that parochial branch of the Methodist sect is concerned, be a regular or valid administration of the Sacrament, but so far as the Church Universal is concerned, it would be as valid and as regular as any Eucharist that he has administered in St. Peter's Church at Rome.

"This would be quite as true of a celebration of the Mass by the Pastor of the Winfield Memorial Methodist Episcopal Church in St. Peter's, Rome. So far as the membership of that parochial branch of the Roman sect is concerned, it would not be a regular or a valid administration of the Sacrament, but so far as the real Catholic Church is concerned, the Church which is constituted of all those who accept Christ as the God-Man Saviour of the world, it would be as regular and valid as any Eucharist that he has administered in the Winfield Memorial Methodist Episcopal Church at Little Rock, Arkansas, and as regular and valid as any Eucharist that any human being has ever administered anywhere.

"In speaking of validity in this connection, I have reference only to the effect of the Holy Communion in securing and preserving outward organic unity among the followers of Christ. So far as the spiritual benefits are concerned the validity of a Sacrament is not to any degree dependent upon the ordination of the person who celebrates it, but upon the prayers of the members of the congregation of believers. The prayers of the celebrant who stands at the Altar or Holy Table, whether Roman Priest or Methodist Minister, may

contribute no more to this validity than is contributed by the prayer of the Sexton who humbly kneels at the door." (Pages 224-6.)

The following is one of the many passages of the book in which the evolutionary rise of the Christian ministry from the people up is insisted upon. It is found in the section devoted to the review of the English and American Sacerdotal classics:

"If, in accordance with tradition, St. John survived to the extreme age of one hundred years, if Ignatius and Polycarp were monarchical Bishops and owed their office to his appointment, or if the Angels of the seven Asia Minor Churches were real personages, and if St. John wrote the Book of the Revelation, all very big 'ifs,' there would perhaps be no insuperable chronological difficulty in the way of supposing that he lived to see the first microscopic protoplasmic germs of the monarchical Episcopate, and that he may have given some encouragement to their culture.

"That which is absolutely certain, that which really settles the whole question respecting the devolutionary or evolutionary origin of the monarchical Episcopate is the simple, undeniable fact that Episcopacy is but the ecclesiastical embodiment of the principles which lie at the basis of every social organism, and exist quite independently of Christianity. These principles, as we have repeatedly had occasion to observe, are unity and superintendence under one headship. They are Divine forces which belong to the very constitution of things social, and consequently, their manifestation in the Christian associations or Churches was an inevitable necessity.

"The institution of the monarchical Episcopate did not then require a St. Peter or a St. John to organize it, any more than the sun, moon and stars require a lamp-lighter. As these heavenly bodies shine of themselves on account of the very nature by which God endowed them, so the monarchical Episcopate exists of itself, because of a Divinely appointed necessity, inherent in every social organism, whether domestic, religious, civil, industrial or commercial." (Pages 301-5.)

If ever we are to have Christian unity, the whole Sacerdotal system of doctrine concerning the Christian ministry and sacraments must be swept into the debris heap of superstition. This is done in the following paragraph:

"Now, in the Sacrament of marriage, we have, so to speak, a mirror in which may be seen that which occurs in all Sacraments, and we see four things: (1) that the grace of Sacraments is a change of relationship; (2) that in all Sacraments the recipient is really his own Priest, and that without the exercise of his Priesthood the Sacrament, so far as he is personally concerned, would be neither regular nor valid; (3) that, quite contrary to the Sacerdotal theory, the Minister who presides over and conducts a sacramental ceremonial is just what the word Minister denotes, not the person upon whose acts the accomplishment of the thing in hand is actually dependent, that is to say, he is not really the Priest, but only the Minister, or acolyte, or server of the real Priest who is the recipient of the Sacrament, and upon whose faith and repentance the efficacy of the Sacrament depends; and (4) that so far as the validity and regularity of the Sacraments are concerned, it is a matter of indifference whether this Minister has received ordination to the official Ministry of a Church, or whether he is a Layman." (Pages 358-9.)

It appears, therefore, that I am justified in the insistence throughout my part of the book that the doctrine of the Divine origin and authority of the monarchical Episcopate, as an institution of Christ, which has come down to us by factual transmission through Bishops of an Apostolic Succession is at once un-Scriptural, un-Christian and un-American, as well as un-historical, un-philosophical and un-modern, so that it has only antiquated tradition with Jewish and Heathen superstitions for its foundation.

My combination Address and Paper have grown beyond the limits which I had set for myself, and yet I have only superficially touched upon the borders of the ground covered by my part of *The Level Plan for Church Union*.

As for the other parts, the Introduction and Appendix, time would fail me if I were to attempt to enter upon the broad area traversed by their 71 and 106 pages, respectively. Both are real and notable contributions toward the solution of the tremendous problem caused by the unhappy divisions among Christians and the absolute necessity for their coming together into federated, co-operative endeavor, if they are to accomplish the stupendous work of evangelizing the world.

Few indeed are the books that have an Introduction which hears favorable comparison with that of *The Level Plan for Church Union*; and, so far as I know, this book is altogether unique as to the superb character of its Appendix, which is such a superior piece of work that it seems altogether likely that it will secure to itself general recognition as "the tail that wags the dog." Many inquiries are being made as to the identity of its author, "Anglican Presbyter." A correspondent who is a great scholar, after surmising him to be a certain Clergyman of most brilliant parts, says: "Anyhow, whoever he may be, he certainly is an exceedingly able man."

A few words are necessary in justification of the use that is made in *The Level Plan for Church Union* of the terms, "Republican" and "Republicanism."

"Some have thought that the use of these terms, for the embodiment of the Gospel principle upon which the Level Plan for Church Union is based, is not felicitous.

"The difficulty is not that 'Republicanism' stands for too much of the leveling principle, but that it is not large enough to express the whole of this many-sided truth of the Gospel. What is needed is a word the contents of which would be equivalent to all that is contained in the terms, Republican, Democratic, Protestant and Modern. Inability to find or coin such a word, obliged me to get on as well as possible with a confessedly inadequate terminology. If only it will enable me to impress upon the minds of those who read this book the utterly impossible and hopeless character of any plan for Church union which is based upon the principles of Imperial Sacerdotalism rather than upon Republican Protestantism, the end which I have in view will be accomplished." (Pages 84-85.)

I began this review of my book on Church Union and statement of the plan for bringing it about with a quotation from a condemnatory letter by a very gifted and prominent Anglican "Catholic." Let me now, in conclusion, quote from a commendatory letter by an equally gifted and prominent Anglican "Protestant." Perhaps it would be more accurate, as it certainly would be a more up-to-date designation to say, "Anglican Modernist." This "Protestant-Modernist," writing on October 24th, 1910, says:

"I have waited to thank you for the copy of your Level Plan till I had reason to think you were at home again.

"I am heartily glad to have a book which I most sincerely feel is the most notable production of any Bishop's pen that this country has any record of. The positions you hold, the truths you state, the ideals you urge, are even more impressive in print between covers than they were in manuscript.

"My only objection to the book is that your work should be sandwiched in between the works of other men. I think yours should have stood alone. It was quite capable of doing so; and, thus standing, I believe it would be more impressive to the general reader.

"The printing strikes me as very good. I have seen no misprints that should worry an author.

"I feel safe in saying that you will NOT be repaid to. Your opponents will seek to cover up their inability to meet you on ground of fact and reason by petty cavilling and vociferous pooh-poohs. Do not let this distress you. You are entitled to abundant self-congratulation for a fight so well fought, a work so well done; enough, indeed, to make "all the fiery darts of the wicked" (or the dull) quite hurtless!

"I should be glad to know, sometime, how you and your book were received in the House of Bishops. I cannot but wonder if you played the part there that was played by that great statesman from Wisconsin for years in the United States Senate; if, like Senator LaFollette, you found yourself with a superabundant sympathy for Ishmael."

THOMAS WHITTAKER, Publisher, New York. 524 pages. Price, \$1.50.

The Cumberland Presbyterian earnestly deprecates the spirit of criticism and fault finding touching almost everything pertaining to the church, as dispiriting, wasteful, cruel. At times it seems to take on an almost epidemic prevalence, fairly raising the question whether there is not a critical microbe:

Granting that the denominational objector, who does little else but object, is honest; is he wise? If a man's home is not ideal, he is voted either an imbecile or a knave if he goes about advertising his own domestic shortcomings and condemning as unfaithful the inmates of his household. Is the ecclesiastical home less sacred? Shall we sow seeds of suspicion and discontent about our household of faith? Is it right, considerate, kind? How about our church vows? Are they silent on this subject? Go read them and heed them; then let every future criticism of your church and your brethren

## THE EVANGELIST.

men he made on your knees. Proper criticism, made in the right way, at the right place and time, is good and only good; but even proper criticism of a church or a man may be very improperly made. For instance, it might be proper to go to your pastor and tell him of his faults, and the mistakes in his sermons; but the same criticisms made by you at your own dinner table and in the presence of your children would do incalculable, possibly eternal, harm. There is not a board, college, missionary, agent, teacher or editor in the church who should not welcome a fraternal letter or word of criticism and suggestion; but it is a denominational calamity when a pastor makes these criticisms in his pulpit or in the homes of his people, thus destroying their friendship for the victim of this criticism. Thousands of dollars are annually diverted from our boards and scores of students kept from our colleges by the hasty, inconsiderate and often unmerited criticism of churchmen whose word is full of weight in the community. Many wholesome plans are paralyzed by premature and public antagonisms—objections that antedated faithful trial. Brethren, these things ought not so to be.



THE true humanity of Jesus home to every heart in this picture of the infinite strength and comfort which he draws from his entire certainty of the Father's love; the unclouded communion which he had with the Father. The word for love here implies tenderness, cherishing (xl. 3, 36). As every man he is being initiated into his Father's work; the Father will show him greater works than these (see under verse 19). How this can be we may learn by entering into a like relation of love and obedience to Christ (xiv. 12). Jesus is here teaching what is his place and importance, not in the Trinity, but in the history of salvation. In that *works*, all his *works* find their place (iv. 34, xvii. 4).

VERSE 21. It should be observed that in verses 19-23 are four progressive propositions connected by *for*, the translation of a Greek word which

## THE EVANGELIST.

### THE LESSON.

John v. 17-27.

GOLDEN TEXT.—This is indeed the Saviour of the world.—John iv. 42.

Already in Galilee the enthusiasm which had greeted Jesus' first teaching and miracle working (Matt. iv. 25; Mark i. 28; Luke iv. 14, 15) had no far subeided as to leave room for opposition to show itself. This opposition appears to have first taken decided form with the disputes about Sabbath observance (Mark iii. 16; Luke vi. 1, xiv. 2-4) This was by no means a new question, raised simply by the departure of Jesus from the established rule. There was in fact no established rule of universal and undisputed acceptance; the matter had long been a standing subject of dispute between the various schools of interpreters of the law. "The head and front of his offending, as it was also the great cause of wonder at all his teaching (Matt. vii. 28, 29),

"We believe as a noble old writer of the Church of England declared in a generation that has passed away, that "the Christian Church is a Society, a Brotherhood, a Fellowship. The very charter of its incorporation contains a command for its extension. The very end of its existence is the conversion of the whole world to communion with itself. Christianity is the world's leaven; it is a growing light, it is a diffusive love; and every member of the Christian Church is called to be a herald and a preacher of its faith. The love of Christ constrains him; that with which he is baptized is as fire, and will burn, and burning it will enlighten and inflame. A man who has felt the blessing of the gospel in his own soul cannot but be anxious to impart it to his brethren. In every Christian heart, be assured, Christianity will find a new missionary, and, if need be, a new martyr." We believe with Fleming Stevenson; "If the word of God does not merely contain here and there a missionary chapter, or the music of a missionary psalm, or some clear word of prophecy, or more clear and commanding word of Christ, but is throughout an intensely missionary book, the missionary spirit being of the very essence of its revelation; if it is a book that responds, with the sensitiveness of a divine sympathy, to the cry of the lost but seeking spirit, to the burdened sigh of pagan Asia, as well as to the anguish of those that doubt and yearn in Europe and America; if it is a book that proclaims, with every one of its tongues of fire, that there is a Kingdom of God to grow out from it, instinct with its own spirit, a Kingdom of living men in whom its revelation will be seen in action, by whom its sympathy and its offer of life and rest will be borne to every nation, in whom the great hunger for the redemption of the world has struck so deep that every one who is of that Kingdom must hunger with the same intensity and look out on the world with

the very eyes of Christ, and see, not in dreams and fancies of the poets, but by faith--faith which is no dreamer, but real and practical, carving swiftly the way to its own end--see, by faith, the march of the peoples back to God, the idols flung aside, and the cry of all--

"Nothing in my hand I bring,  
Simply to Thy cross I cling";

If that is the idea of the Kingdom of God, then even our noble missionary societies are not the adequate expression of this enterprise of Christian missions, but are only preparatory; and the conception of a missionary society we are to keep before us is of the Church herself, as broad as the Church, as manifold as her gifts, as numerous as her membership, and as much clothed as she can claim to be with power from on high. That in theory is the position that has been taken by the great Body of the Church of Christ; and what I plead for is nothing more than that this theory should be wrought into practice. Christian people have yet to feel that it is their own cause, and the most sacred and lofty cause for which they ever fought.

"The mission is not an organ of the Church, but the Church is the organ of the mission, divinely appointed, divinely endowed, divinely dwelt in. The Church has been consecrated to this work by its Master; and when the consecration is accepted, penetrating not only into assemblies and councils, but into every little group of Christian people--penetrating like a fire that burns into men's souls and then leaps out in flames of impulse and passionate surrender, we shall see the mission as Christ would have it be. The story of it, and the pitiful wail of Christless men as they grope in their millions round the great altar--stairs of God--and more pitiful still if they are so blind as not to feel their blindness--will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; every one will study for himself, as Canon Westcott

recommended the other day, the annals of the present conquests of the Cross; the children will grow up, believing that this is the aim for which they are to live, and Churches will meet to plan their great campaigns and send out the best and ablest men they have to take part in this war of love."

rebecca

## GENERALSHIP IN MISSIONS.

BY WILLIAM ASHMORE, D. D.

**W**AR may be carried on in two ways, and results will vary accordingly. There is first the *partisan method*. The leader is a partisan chieftain who carries on his operations by forays and raids, doing very much as it suits himself, having but little regard to what any body else may be doing, and forming no particular part of any wide campaign movement. He comes and goes on the spur of the occasion. He is a source of worry to the enemy, and does no little mischief in many small ways, but he fights no great battles, and does not seriously imperil his enemy's country. There were numerous such chieftains during the American Civil War, but they never decided anything. Such leaders come and go, they burn a few buildings, capture a few horses, shoot a few non-combatants possibly, and scare a great many people, but that is all. Everything is at random and haphazard,—there is *chieftainship* but no *generalship*.

Secondly there is the *campaign method*. Here is where the field-marshal appears, and where military genius displays itself. His object is to conquer a kingdom or a province, and he goes about it in a business-like, scientific way. Like the man in Scripture he "sits down and considers." At the outset he will get good maps of the entire region in which he intends to operate. He makes himself acquainted with all the strategic points, and the location and strength of particular strongholds of the enemy; he compares resources, estimates possibilities as well as probabilities, provides for contingencies, and calculates the time required for various military movements on a large scale. He is careful also to settle all questions of the relative strength of the different arms of the service,—how much infantry, how much artillery and how much cavalry will be required. Then he is ready to begin, and he sets his forces in motion.

These two methods find a counterpart in the way in which missions are carried on. First of all we have a deal of work which belongs to the *partisan type*. Operations are going on which are all very well in their way and place. They serve to annoy the enemy a little, and to illustrate the fervor of spirit of those engaged in them; but from the very nature of the case it is apparent that they never can affect very much. Missions are on too big a scale for such small plans, and such

uncertain and unreliable methods of procedure. Far be it from my purpose to reflect in any way upon these feeble endeavors. Even tho they be few in number and weak in resources the achievements of these men may be great. Their zeal is no doubt acceptable to the Master, profitable to the churches that send them, and attended with a fair harvest to themselves. "He that reapeth receive wages" whoever he may be. But great provinces do not yield to such kinds of warfare.

It is not, however, the smaller missionary organizations only to whom these remarks apply. There is no end of the same thing, tho manifested in a different way, in our great national societies. They have many things going on which hardly rise above the dignity of guerilla warfare. Conspicuous among them is the way in which new missions are started. A good brother becomes very much impressed with the possibilities of a field near by—a district, or a city, or a cluster of villages. He appeals to the society and tells them of the "wonderfully providential opening." He feels within himself that that term ought to be acceptable, and he wants a family sent at once. He may not stop to consider that in a great empire, like China for example, there are a thousand such places, all equally promising, nor the limited resources of the society. He is urgent. He says he *feels led of God*. No doubt he himself does feel so, tho he has not been able to make his brethren see this latter point as he sees it himself; but the board listens and yields, and a family is sent, and so a small, new, weak station is started to begin its unremitting drain on the resources of the society for the next thirty years.

Certain questions may be asked. Was that a well chosen site, selected by reason of its fitness to be a centre for a great region round about? Other people come along and say it was not. It has no strategic value whatever. Then why was it chosen? Because one brother "felt that way," and the board did not know enough about the situation to say no. The brother was so very earnest, and was so fully persuaded that he was led of the spirit, that it seemed almost like resisting God to refuse him.

Boards ought to be led by something else than just one man's sanguine feelings. If there were only an isolated case of the kind it might pass without special remark, as being a part of that inevitable *tare and tret*, or that percentage of poor investment, incident to missions the same as to any other business. But alas the case is too common. As a consequence many of our mission centres are badly chosen, and are badly related to the general work. Taking the great mission field as a whole

Ch. W.  
Bryce

there are parts where two or three stations are in too close proximity to each other, while another region is absolutely destitute. A passing observer would ask why we did not distribute ourselves more with a view to general results. The answer is that brother so and so felt sure that he was divinely guided in the location of his station and how could we say he was not? In a matter of that kind nobody likes to be found opposing. But the brother may have been right, and then again he may not have been. What he called the guidance of the Holy Spirit may have been only an impulse of his own enthusiasm. At any rate, however much his feeling may be conclusive reason for him, it does not follow that it is the same for me, unless I also have some moving of the spirit. "Beloved, believe not every spirit, but try the spirits."

Executive Boards should try spirits the same as other people. Spiritual signs should match each other. The same spirit that moved Cornelius to send moved Peter to respond. Among the highest requisites of a mission manager is to know how to discriminate between a genuine and an imaginary providence. The consequence of a lack in this direction is that mission operations are often haphazard,—much like the earth at the beginning, "without form and void"—indicating very little of wise and capacious plan, and lacking in due relativity of force and agencies, and of far-reaching forethought. In one place there are too many; in another place there is nobody. In one place education is out of proportion; in another book work is either ahead or behind. In one place evangelization is in the very forefront—as indeed it ought to be, but there is a depreciation of that educational development which is needed to conserve the results of evangelization. In one place there is a well-ordered general school system, in another nothing of the kind. In one place the missionaries co-operate with each other in a comprehensive campaign; in another every man is independent, and wants his associates to know it, and does what is right in his own eyes; crystalizing all his outcomes, not into a compact native body, but around his own personal self. Our societies—even our *great* societies—do a deal of work in this disjointed way, attended with a great waste of power, a great sacrifice of resources, and a confused medley of results. Like just men they are trying to introduce a more excellent way by means of conferences and concert of action, but there is the record of the past, and it is not all of it pleasant to contemplate, nor flattering to our acumen.

Then, too, there is the castle, rack-rent style of keeping up missions. An adequate force is often totally lacking, and we rob Peter to pay Paul. We take a man from one station and send him to another, and thus leave a needy place vacant; tho we can say with one of Dick-

ens' characters, when he borrowed of one man to pay another, "There, thank the Lord, that debt is liquidated." We let people break down and have no one to put in their places. The military leader who should work in such a way would soon run himself out, and he would deserve it.

Glance now at the other way of doing and consider what would pertain to wise generalship in missions.

Here we will say is a region of country perhaps two hundred miles across in one way and half of that in another. It contains five or six millions of people in its borders, five or six large cities, and at least a score of other towns, in which there are possibly twenty thousand people each. The field-marshal wishes to make himself master in this great field. He does not rush ahead blindly and whack away right and left, as it may happen. He 'sits down and considers' what he has to do and what he is to encounter in the way of religious opposition. He first of all gets up a well-defined map of the region, locates on it all the strategic centres, and marks down the main thoroughfares. He considers which place he will occupy first, and which later on. He studies how to make his work in one part help that in other places. He has a unity both of plan and of policy. There may be several commands but they all pull together. Pulling apart, every man for himself, with but little regard to what others may be doing, may be found existing but is never encouraged by a central policy under official leadership.

Special attention is given to a wise relative adjustment of the different forms of missionary energy; what sorts of schools are needed, and how they shall be kept up. A comprehensive, well-managed school system for the entire field is indispensable to success. In having all these things well worked out, well proportioned, well adjusted, with a view to the accomplishment of a definite object,—in this lies the generalship of missions.

The exercise of such generalship, and the blocking out of such extended campaign work is naturally a function of the Executive Committee. It is not possible for them, as it is no longer possible for missionaries, to wage missionary warfare successfully along old lines. Account must be taken of the changed conditions. There was originally no "native contingent" to rely upon; but there is now, and they are coming conspicuously to the forefront. There is a native constituency, and a native church and there is coming to be an assertive native Christianity, which will in due time supersede the importations from the West. Happy the board of managers, and happy the company



of missionaries, who gauge the dimensions of this great change, who can take it into their calculations and can know how to utilize it, and how best to utilize *themselves*. The infant churches of the East are not infant forces, and are not to be handled as the members of a kindergarten.

Such facts, too, will alter the generalship of the future in essential features. The West must decrease and the East must increase. The future field work of missions will be more than ever in the hands of natives. For a time yet the main leadership in missions must continue in the hands of missionaries, but the others must be taken into confidence and into participation in work and plans more than in former years. As a result foreign mission centres will be fewer in number and be more fully manned. The American Board has fewer stations in Southern India, we are told, than it had twenty years ago. This is not going backward, but exactly the opposite. The centres are fewer in number, but they are stronger in their capacity to generate mission energies, and to give direction to missionary activities.

We are seeking to enter on a new mode of administering missions by means of local conferences. It is my conviction that if our missionary executives would adhere to the *comprehensive method*, have less of the mere partisan in their plans, and mark out themselves a great campaign of endeavor, having in view the conquest of a great region, they will, by so doing, get rid of most of those occasions for petty local legislating which will form the staple of conference work, and from the multiplicity of which the small snags of the future will arise. "My brethren be not many masters."

Kinds of labor, its relations to other departments, and its divisions, plans of advance, classification of workers, with a variety of questions pertaining to general progress, ought to be part of a large campaign, and not be left to the exigencies of the hour. In the early days of missions we did not know enough for this; but as we know now a-days—and we can economize tremendously by putting into operation the experiences of three generations—if we do not do this we shall for ever have a primer class in our school of learners. Every new missionary will be expected, if he begins *de novo*, to lay down rules for himself as to how mission work should be carried on; and if he calls on the Executive Committee to enable him to give effect to his theories, the experience of old missionaries being plainly discounted as a prerequisite, who shall wonder at it, seeing the Executive Committee has not formulated a comprehensive policy of its own.

*Swatow, China.*

Reprint from the Baptist Missionary Review.

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# Co-Operation In Foreign Missions

## 1908 - 1912

THE REV. JAMES L. BARTON, D.D.\*

Chairman of Committee on Foreign Missions.

It is taken for granted that the task laid upon your Committee on Foreign Missions is primarily to look over the foreign mission fields and note the tendency of the missionaries and missions to closer co-operation and even federation in the prosecution of their work, and to record the results of the same.

It is impossible within the limits of this report on *Co-operation and Unity in the Mission Fields* even to catalogue the instances where missionaries of various communions and denominations, during the four years since the last report of your Missionary Committee was rendered in the Federal Council, have united. There remains, therefore, only to report the various lines and methods of co-operation which have either been inaugurated during the quadrennium under review, or that have developed from movements begun in the preceding period.

It should be stated at the outset that the spirit of co-operation seems to pervade most of the great Missionary Societies and the missionary bodies in the East, and is also having a large influence both in Europe and America in administrative circles of the Missionary Societies at home. It is inevitable

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\*Chairman. Other members: Mr. Louis H. Severance, Rev. Frank Mason North, D.D., Rev. James D. Moffatt, D.D., LL.D., Rev. E. B. Sanford, D.D., Rev. Thomas S. Barbour, D.D., Hon. Samuel B. Capen, LL.D., Rev. W. I. Chamberlin, Ph.D., Rev. S. H. Chester, D.D., Bishop Earl Cranston, D.D., LL.D., Rev. Lewis Francis, D.D., Bishop W. J. Gaines, D.D., LL.D., Bishop Joseph C. Hartzell, Rev. A. B. Leonard, D.D., Rt. Rev. Arthur S. Lloyd, D.D., Rev. A. McLean, Hon. Geo. F. Mosher, LL.D., John R. Mott, LL.D., Rev. Edward G. Read, D.D., Rev. A. R. Robinson, D.D., Rev. Paul de Schweinitz D.D., Dr. Robert E. Speer, Bishop S. P. Spreng, D.D., Rev. F. T. Tagg, D.D., Mr. Chas. Edwin Tebbetts, Bishop W. M. Weekly, D.D., Bishop A. W. Wilson, D.D., LL.D., Rev. L. B. Wolf, D.D.

that this must be the result among those who stand face to face with the immensely increased demands made throughout Asia and Africa upon missionaries and upon missionary organizations, and the inadequate supplies of men and money to meet those demands which the societies at home are able to provide. These conditions are necessarily forcing the missionaries to methods of co-operation and even affiliation in the interests of greater efficiency and economy.

The very urgency of the situation compels to co-operation and affiliation. The task has already proven itself to be too large for any one communion to accomplish alone: in fact, it is clearly demonstrated that it is too large for all the communions combined to accomplish with that degree of efficiency and speed which the circumstances demand.

We will, therefore, enumerate a few of the outstanding points which characterize the four years just past, and all of which are full of promise for the years yet to come.

#### EDINBURGH MISSIONARY CONFERENCE.

While the Edinburgh Missionary Conference is not a new thing in the line of missionary co-operation and federation, it marks a new and important advance, making this Conference worthy of first place in the events which should be recorded in this report.

The Edinburgh Conference is the culmination of a series of Missionary Conferences, interdenominational and international, dating back over more than half a century. In 1854, in May, there was held in New York an interdenominational Missionary Conference attended by 150 members, including 11 missionaries and 18 officers of various Missionary Societies and Boards. This perhaps is the first real interdenominational Missionary Conference to be recorded outside of the mission fields.

The Second Conference was held in London, October 12-13 of that same year. Members of all the principal Missionary Societies of Great Britain were present, but, like the Conference in New York, discussion was limited, and the most important

result was the promotion of brotherly feeling and a helpful interchange of opinion on a limited number of topics.

In 1860, a Conference was called in Liverpool, March 19-23, attended by 126 members, of whom 20 were missionaries, one an Indian, and with several officers of Missionary Societies.

In 1878 a similar but larger gathering was held in the Conference Hall at Mildmay Park, London, October 21-26. There were present 158 delegates representing 34 Missionary Societies, 11 of whom were non-British. This Conference put great emphasis upon the survey and occupation of the field and the effectiveness of the work done.

Ten years later, in 1888, in commemoration of the centenary of modern Protestant missions, the second Missionary Conference was assembled in London. There were present representatives from 53 British Societies and 67 American Societies, 18 Continental and 2 Colonial Societies. The great proportion of the representatives were from Great Britain, which had 1,341 delegates. There were 132 representatives, however, from American Societies, 18 from the Continental, and 3 from the Colonies. This Conference extended from June 9th to 19th. The main object of the Conference seemed to be to diffuse information regarding the missionary enterprise throughout the world, to promote co-operation and fellowship among those engaged in it, and to impress upon the Christian Church a sense of the importance of the work, and its fruitfulness.

The sixth great World Conference was convened in New York, April 21 to May 1, 1900. This was named the "Ecumenical Missionary Conference" and was the most widely representative of any hitherto held. There were some 1,500 delegates representing American and Canadian Societies and about 200 from Great Britain, the Continental and other foreign Societies, and 600 foreign missionaries present, making a total of about 2,300 delegates and representatives. There were 115 Societies represented and 48 different countries.

All but the first two of the Conferences, here named, published full reports of their proceedings, containing the papers read, some of the discussions, the lists of delegates, etc.

The last Conference, the one in Edinburgh, assembled in 1910, was the direct outgrowth of these that are here named, and represents a decided step forward in the conference idea, based upon proportionate representation, free discussions, and plans for the conservation of what had been gained by the Conference through the years intervening between that Conference and another that may be assembled in the future.

Two years were taken in the preparation for the Conference in Edinburgh, all under the direction of an international committee. This was the first of the Missionary Conferences where the membership was confined to officially appointed delegates from recognized societies, and upon membership determined on a principle of proportion. This made the Conference a representative body as no preceding Conference had been. Only such societies as had agents in the foreign field sent out from the home country, and that were expending on their foreign work not less than \$10,000 annually, were represented in the Conference. Additional delegates were allowed on the basis of the expenditure of money for the support of work abroad. It is a most significant fact that the full quota of delegates to which the Societies were entitled under this rule were sent, and there was hardly a Society that did not urge the privilege of sending more than its entitled quota. In addition to these there were about 100 delegates at large appointed by the National Executives.

The work of the Conference gathered around the reports of eight Commissions of 20 persons each, appointed two years in advance, and made up of leading representatives in the missionary and religious world, each Commission being international as well as interdenominational. Each report constituted a volume in itself and was presented to the delegates in print, previous to the assembling of the Conference, constituting the basis for discussion during the day to which the report was assigned. The discussions were taken down stenographically and are preserved in the appendix of the volume containing the report of the Commission, the report itself being revised and modified on the basis of the discussion of the Conference.

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The Commissions covered the following topics:

1. Carrying the Gospel to all the Non-Christian World.
2. The Church in the Mission Field.
3. Education in Relation to the Christianization of National Life.
4. The Missionary Message in Relation to Non-Christian Religions.
5. The Preparation of Missionaries.
6. The Home Base of Missions.
7. Missions and Governments.
8. Co-operation and the Promotion of Unity.

It will readily be seen from the topics of the various Commissions that the attention of this Conference was turned to questions of policy and internal development of missionary work.

The Reports of the Commissions made up of eight volumes, embodying the discussion on each Report, and a ninth volume on the history, records and addresses of the Conference, which were delivered in the evenings, constitute the Report of the Conference.

#### THE CONTINUATION COMMITTEE.

A most significant feature of this Conference was the appointment of what is called the "Continuation Committee," interdenominational and international in character, "to carry out, on the lines of the Conference itself, the following ideas:

(1) To maintain in prominence the idea of the World Missionary Conference as a means of co-ordinating missionary work, of laying sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelization of the world.

(2) To finish any further investigations, or any formulation of the results of investigations, which may remain after the World Missionary Conference is over, and may be referred to it.



(3) To consider when a further World Missionary Conference is desirable, and to make the initial preparations.

(4) To devise plans for maintaining the intercourse which the World Missionary Conference has stimulated between different bodies of workers.

(5) To place its services at the disposal of the Home Boards in any steps which they may be led to take towards closer mutual counsel and practical co-operation.

(6) To confer with the Societies and Boards as to the best method of working towards the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.

(7) And to take such steps as may seem desirable to carry out, by the formation of Special Committees or otherwise, and practical suggestions made in the Reports of the Commissions."

These points were unanimously adopted by the Conference, after full discussion, and a Continuation Committee of 35 members was appointed, comprising 10 from the United States and Canada; 10 from Great Britain; 10 from the Continent of Europe; and five others, one each from Australasia, India, China, Japan and South Africa.

At the close of the Edinburgh Conference, the Continuation Committee, thus constituted, held a two days' session, appointed John R. Mott as Chairman, and organized itself into various sub-committees under a constitution and by-laws. This Committee held its first annual meeting in Bishop Auckland, England, May 16-19, 1911, where reports of its various sub-committees were received, plans devised for future action, and the decision reached to launch the *International Review of Missions*, a scientific, international and interdenominational quarterly review, to be edited by the Secretary of the Continuation Committee, Mr. J. H. Oldham.

The second annual meeting of the Continuation Committee was held at Lake Mohonk, September 26-October 2, 1912, when it was decided to enlarge the Committee by the addition of seven new members. This Committee, while its membership

is not appointed by missionary organizations to represent them, nevertheless is unquestionably the most representative and permanent of any international and interdenominational Committee on Missions ever formed, and perhaps the most representative of any religious, international and interdenominational committee existing to-day. The work of the Committee has been carried on with absolute harmony and large plans are now in progress of development, looking towards a closer co-operation in all the mission fields. It is evident that there is a large place in the line of investigation and development of missionary work, and even of administration, for this Committee to serve the various Missionary Societies of the World.

The next meeting of the Committee will be held at the Hague, Holland, in November, 1913. The Chairman of the Committee, Mr. Mott, is at present on an extended tour through India, China, Korea and Japan, in the interests of the Committee studying the mission situation in those great fields, holding some twenty interdenominational conferences, and massing information for the use of the Committee which has never been gathered in all past history of missions, and which will be of incalculable value to all Protestant Missionary Societies.

A large sub-committee is engaged in a careful survey of the whole non-Christian world, with special reference to its lack of occupation at the present time by Christianizing forces, or its occupation or over-occupation. The Continuation Committee is accomplishing what could never be accomplished by the representatives of any single Society or of any single country, since its commissions work in the name of an international and interdenominational organization and are assured from the beginning of the hearty, unquestioned co-operation of every Protestant missionary organization in the world, both in the homeland and in the foreign field.

It should be understood that the Continuation Committee in no way arrogates to itself any administrative powers. It is formed to be the servant and helper of the existing Mis-

sionary Societies, and, in order to accomplish this, it will publish from time to time, in the *International Review of Missions*, or in separate publications, the results of these investigations.

#### BOARD OF MISSIONARY STUDIES.

Another one of the direct outgrowths of the Edinburgh Missionary Conference, and especially of the Report of the Commission on the Preparation of Missionaries, was the organization of two National Boards of Missionary Studies, one for Great Britain and one for North America. These two Boards are similar in their aim and purpose. Their object is perhaps made clear by a statement made by the Committee appointed by the Foreign Missions Conference of North America on the Formation of a Board of Missionary Studies for North America, which was taken as the basis for the organization of the Board.

In its statement, the Committee, after discussing the need for more specialized preparation of missionaries for their work, reported it to be their conclusion that these needs cannot be adequately met by existing institutions or by the Missionary Societies separately. It was also made apparent by the investigations of the Committee that there were no schools for the preparation of missionaries, and no courses of study in existing institutions, which, in their judgment, adequately provided for the training of those who are to go out as representatives of the Church of America into the mission fields of the East. The recommendation, therefore, of the Committee was that a Board of Missionary Studies be organized to assist the Missionary Boards in securing a more adequate preparation for their candidates.

The Foreign Missions Conference of North America, on January 12, 1911, unanimously adopted the recommendation and appointed a Committee of Nineteen with power to take all necessary steps for the creation of such a Board of Studies. This Committee acted, and at the meeting of the same Conference, on January 10, 1912, the Board was or-

ganized, made up of 35 executives of missionary organizations and leading educators in Canada and the United States. The Committee has already, through special sub-committees, made careful investigations among the Missionary Societies of North America, with reference to their own requirements in the candidates whom they appoint, and the adequacy or inadequacy of the schools frequented by these candidates to equip them for the service demanded of them. The Chairman of this Committee, President W. Douglas Mackenzie, of Hartford Seminary, who was also the Chairman of the Edinburgh Conference Commission on Missionary Preparation, has taken up the matter with a characteristic thoroughness which gives much promise for the future work of the entire Committee.

The similar Committee in Great Britain has engaged a permanent secretary who gives his whole time to the promotion of the work of the Committee, which is pursuing similar lines to those pursued by the American Committee. The American Committee is looking for a secretary whom it can secure for permanent service.

Through the work of these two Committees, there is every reason to expect that every Missionary Society, on both sides of the Atlantic, will directly profit.

#### CONFERENCE OF MISSION BOARDS, IN NORTH AMERICA, GREAT BRITAIN, AND ON THE CONTINENT OF EUROPE

In the report four years ago, a statement was made of the Foreign Missions Conference of North America, which, in January, 1913, will hold its twentieth annual session. This Conference has fully organized since the last report, with a constitution and by-laws, and has made itself a representative body, composed of regularly appointed delegates from the Missionary Societies of North America. The Foreign Mission Boards and Societies having separate church constituencies in the United States and Canada, and with an annual income of not less than \$20,000, are entitled to be represented in the Conference by not more than four exec-

utive officers, while smaller societies are entitled to representation by one executive officer and representation increases in a like degree, as the income of the Societies increases. A Society having more than \$1,000,000 annual income is entitled to only four more elected delegates. In addition to these, the American Bible Society, the International Committee of the Young Men's Christian Associations are admitted on the same basis, while the Young People's Missionary Movement and the American Tract Society are entitled to one delegate each.

The business of the Conference is carried on largely by permanent Committees. The executive committee of the Conference is called the "Committee of Reference and Counsel," whose duty it is to investigate and make suggestions as to unoccupied fields, carry on negotiations with governments, consider questions arising on the mission field between missions of different Boards as they may be referred to it, take up such other questions as may be referred to it from time to time, originate action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion, and to act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other officers or committees. This Committee consists of 12 men, elected by the Conference. The influence and value of this Conference is widely recognized by the Missionary Societies of the country.

We are now able to report that a similar Conference of Societies in Great Britain and Ireland has been organized. It held its first meeting on June 14, 1912, in London, at which 37 different missionary organizations were represented by 71 delegates. This Conference has organized itself along similar lines to those which have been followed by the Conference in America for many years. Permanent Committees are appointed and there is every expectation that this Conference will do for the missionary work of Great Britain and Ireland what the American Conference has accomplished for the American Societies.

The German Ausschuss, a similar Conference, which has been in operation for many years, has recently enlarged its scope so as to represent not simply Germany but the Missionary Societies of the Continent, including those of Scandinavia, Denmark, Belgium, Holland and France. This organization's special strength lies in its strong committee to deal with government questions, since so many of the Missionary Societies of the countries represented in the Ausschuss are carrying on work in colonies of the mother country, and this leads in some respects to more complications between the administration of the Missionary Society and the Colonial Government than are liable to occur between Missionary Societies and wholly foreign governments.

Thus the Protestant missionary work of Europe and America is now organized into three representative bodies which consider questions of administration, policy, and occupation or lack occupation, and, in fact all questions relating to missionary work in foreign countries, bringing the representatives of these Societies together on a common basis and in the interests of a common cause, and thus increasing the efficiency and force and unity of the work carried on.

#### UNION CHURCH ENTERPRISES

There is a manifest tendency in the mission field for native churches growing out of the work of various denominational Missionary Societies to come together to form a united church organization. The pressure upon the native church from without is so great and the work to be done in the line of evangelizing the countries where they are established is so enormous that it compels to a union on the part of the churches organized, in order to conserve every ounce of available strength and to bring to bear upon the task before them all the force that their union can produce.

#### *India.*

Perhaps one of the best illustrations of this is the South India United Church, which has for its object,

“To bind the Churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Indian Church, which shall present a united living testimony to Christ, and worthily represent to the world the Christian ideal.”

In December, 1911, the third General Assembly of this United Church was held in Bangalore, Southern India, attended by 31 ministers and 29 laymen as delegates, besides 13 honorary members. These represented 9 different Church Councils. The 130 organized Churches represented in this assembly were formed through missionary effort from both Great Britain and America, and have 26,000 communicants and a Christian community of nearly 150,000.

A movement is now on foot for a union of the Christian Churches of Central India. The Jubbulpore Conference on Federation, representing seven of the leading Missionary societies working in Central and Western India, has gone on record in favor of a Federation of

“all Churches and Societies that believe in God through Jesus Christ, His only Son, our Lord and Saviour, and that accept the Word of God as contained in the Scriptures of the Old and New Testament as the supreme rule of faith and practice, and whose teaching in regard to God, sin and salvation is in general agreement with the great body of Christian truth and fundamental doctrine of the Christian faith.”

It was agreed that the Federation shall not interfere with the existing creed of any Church or Society, or with its internal order or external relations, and that the object of the Federation shall be to attain a more perfect manifestation of the unity of His disciples for which the Redeemer prayed, by making the welfare of all the churches in the Federation an object of vital interest and concern to all.

This plan is to be carried out by the formation of a Provincial Federal Council in each province or great language area, and by the formation of a National Federal Council consisting of representatives chosen by the Provincial Coun-

cils. The work of these Councils is to be to suggest and encourage efforts to combine the moral and spiritual forces of Christianity, to seek for and to make opportunities for Christian fellowship in meetings for devotion and conference between different bodies of Christians in India, to guide and stimulate the Churches, to suggest and encourage plans for combined effort to evangelize the masses, to seek to promote co-operation in literary and educational work, to develop by co-operative and representative action a consciousness of membership in the same outward visible Church.

### *China.*

Important movements are on in China towards the same end. Propositions have been made in regard to church union in West China with a view to the creation of one Protestant Christian Church for all that part of the new Chinese republic. A strong committee is now investigating the subject, and has proposed a declaration of faith as a common basis for church membership, and a scheme of organization for the Christian Church of West China.

A similar movement has begun in the city of Peking originating among the Chinese themselves. Three of the missions in Peking have already expressed their approval of the plan, which contemplates the formation of a Chinese Christian Church, officered, controlled and financed by the Chinese themselves, and made up at the beginning of members of the existing mission churches in the city, but contemplating the final absorption of all the existing Christian churches. The plan will necessarily not be confined in its final working out to the city of Peking.

A union has been consummated in the Amoy province, in South China, which covers the whole range of work, educational, medical and theological training, and which is accompanied by a program for a division of territory. In this union three leading Missionary societies are represented, one from Great Britain and two from the United States.



Another general movement on a large scale looking towards union is that of federation. This plan provides for the coming together in definite organization of all churches and societies which are working in a single area. The area usually adopted is that of a province. In most of the centres where the federation scheme has been adopted, meetings of the representatives of the various missions are held, measures are adopted for the common good of all, and plans made covering such questions as the division of the field, effective occupation of territory, co-ordination of work, common rules for the admission of converts, the promotion of union effort along special lines. These questions are dealt with by the Federation Council at its annual meetings, or through its committees. Federation Councils have already been formed and are now at work in at least 12 of the 18 provinces of China. The Chinese Christians are fully represented on these Councils.

#### *Korea.*

The plan of church federation in Korea is too well known to need any extended report here. The Missionary Societies working in Korea, feeling the importance of presenting a united front to the people of that country, and conscious of the new strength that they would receive from such a movement, have drawn closely together. Plans are under consideration for even a closer federation.

#### *Philippine Islands.*

The Evangelical Union in the Philippine Islands is made up of most of the Protestant Missions working in the Islands, united for the purpose of securing comity and efficiency in the service of the Kingdom of Christ. It was begun in 1901 and was reported upon four years ago. We have now simply to report progress: that the Islands have been divided up among the various Societies working there and that the movement is towards a closer and more effective affiliation.

*Japan.*

In Japan the churches were formerly united in an Evangelical Alliance, but this in 1909 was dissolved for the purpose of clearing the way for something more satisfactory. One year ago, the representatives of eight denominations, Presbyterian, Methodist Protestant, Methodist, Evangelical Association, Friends, Christian, United Brethren, and Congregational, formed a federation of churches, at a conference attended by 48 delegates. The name of this Conference is Nippon Kirisuto Kyokai Domei. The purpose of the federation is to secure united action for the spread of the Gospel, for increase of friendly relations and of general interest in Christianity, to insure that the members stand together for the general good of the cause when special occasions arise. Its work is to be for public morality, for united evangelistic effort, to publish programs for the week of prayer, to gather and print statistics, and to organize branches. In the early part of this year this plan developed into the adoption of a Constitution and By-Laws.

In addition to these general movements between quite independent denominations, there is a very effective movement in the line of church federation between denominations of a similar order, as, for instance, among the Episcopal Churches and Societies working in China. These adopted, at a Conference at Shanghai, held in April of this year, the "Constitution and Canons of the Chung Hua Sheng Kung Hui," representing various dioceses and missionary districts established in China and Hong Kong by the Church of England, the Protestant Episcopal Church in the United States of America, and the Church of England in Canada. These constitute a Synod which is called the General Synod of the Chinese Church, thus uniting the three Churches above named into what is practically one Episcopal Church for all China.

The movements among similar denominations, like the Methodists, the Presbyterians, the Episcopal Church in Japan, the Lutheran body in India and in other countries, are too well known to require discussion here, and space will not permit an extended notice of these significant movements in the

mission fields towards closer inter-church and inter-denominational federation.

#### INTERDENOMINATIONAL ASSOCIATIONS AND CONFERENCES

For a missionary generation the missionaries working in the same city have made much use of the Association or stated Conference in which missionary matters of mutual interest are discussed and often decided. Report was made on these at considerable length four years ago.

These organizations have taken on larger functions in recent years and embrace wider areas than at first. A good illustration may be taken from India. The South Indian Missionary Association is made up of 553 missionaries from 28 Missionary Societies, and is a well organized, effective body.

The North Indian Conference of Christian workers entrusts the general direction of its affairs to a Committee of 35 members, made up of missionaries from both Europe and America. The Bengal and Assam Missionary Association represents 10 Missionary Societies. The Gujirradi and Kathiowar Missionary Conference holds semi-annual meetings and is open to all missionaries that use the Gujirradi language. The Mid-India Missionary Association includes all missionaries working in the Central Provinces. An annual meeting is held and a joint examination of all missionaries using the Hindi language is conducted. The West India Missionary Association covers the Marathi speaking portions of Western India, and also holds vernacular examinations and conducts a school for teaching new missionaries the Marathi language. There is also in India an Industrial Missionary Association, without geographical boundary.

These are given as illustrations of methods of co-operation that are rapidly assuming shape in other countries as well, as, for instance, in China and Japan.

#### LUCKNOW INTERDENOMINATIONAL CONFERENCE ON WORK FOR MOSLEMS

The first general Conference on this subject was held in Cairo, in 1906. The second was held in Lucknow, India, be-

ginning January 23, 1911, and continuing five days. 47 different Missionary Societies in India were represented by 150 delegates, and 11 Societies were represented by delegates from abroad. This Conference discussed and considered as a united body the great question of the evangelization of the Moslem world, and appointed a Continuation Committee to take steps with a view to giving effect to the resolutions of the Conference. This Continuation Committee is interdenominational and is already in close co-operation with the Sub-Committee of the Continuation Committee of the Edinburgh Missionary Conference on the same subject.

The Mohammedan Conference is the first of special Missionary Conferences to be called in the mission field, but there have been, as was reported four years ago, and continue to be, national general Missionary Conferences participated in by the Protestant Societies working in a particular country, as, for instance, the General Decennial Missionary Conference in India, and General Conferences in China, Japan, and other countries. The value of these Conferences cannot be over-estimated. Only in this way can the extension of the Kingdom in a country be best considered as a whole, and the forces of Christendom be best massed for the accomplishment of the entire task.

#### UNION SCHOOL ENTERPRISES

It is impossible to mention even all of the individual union enterprises which have already been entered upon and are in effective operation in nearly every mission field in the world where various communions have missionaries. We can speak only of a very few by way of illustration. Perhaps we may best begin with what is usually regarded as the most difficult, namely, theological training. It has generally been considered that each denomination must train its own preachers and teachers, but, under the pressure of the work on the foreign field, the missionaries have found that the greater part of the training given to a native preacher is wholly undenominational, and that the basis of that training is the Bible, which is not denominational.

A good illustration of a union theological school, now in full operation, is that established at Bangalore, South India, by five Missionary Societies working in South India and Ceylon, under the name of "The United Theological College of South India and Ceylon." This is a theological seminary in every sense of the word, administered by a Council consisting of representatives of Missionary Societies and other associations contributing to the support of the College. The Council appoints the Principal of the College and the professors on the nomination of their respective Missionary Societies and other Associations supporting them, and has power to suspend the same and to determine their duties.

The College gives a full three years' course of study for those who have taken a B.A. degree, and a four years' course to those who have not taken that degree. The success of this institution is already attracting the attention of missionaries of other Missionary Societies in South India, and, so far as we can see, Bangalore Theological College ought to be able to provide higher theological education for all of the Societies working in Central and Southern India. There has been no difficulty, so far as we are aware, rising out of the interdenominational character of the school, while all who participate in it seem enthusiastic over the success of the movement which thus affords a complete theological training to the students of all the communions in Southern India without the necessity on the part of any denomination to support alone a college of this character. It is affording a maximum of education and discipline at a minimum of cost, and the larger numbers who attend an institution of this kind bring enthusiasm which could never be experienced in any denominational institution.

The Union Theological School in Peking, referred to in the report of four years ago, need not be dwelt upon here.

A Union Theological College is opening in Canton, and the Union Educational Plan in Western China contemplates as a part of the movement the training of young men for the Christian ministry. A Union Theological School is in full operation in Foochow.

Union Theological Schools in the mission field have passed the experimental stage and now have reached a position where they command the confidence of those who participate in them.

When we come to the subject of union in higher collegiate education, there is little place for discussion. The number of institutions that have already been begun are legion. In China alone there are some 30 different higher educational institutions that are interdenominational in their control, in their faculties, and in their students, and that are serving all the Missionary Societies that join in their support and management.

This is but an illustration of what is taking place in all of the great mission fields. These institutions include theological schools, medical schools, colleges, normal schools, schools for missionaries' children, and, in fact, educational institutions above the primary and intermediate grade, of every character, and some of the kindergarten training schools for the preparation of kindergarten teachers are supported and controlled by interdenominational bodies.

While we are here assembled, a movement is on foot in the Philippine Islands for the creation of a Union Christian College for the Islands, to be located in Manila, and to be under the direction and control, and to receive its support, from all of the Protestant Missionary Societies carrying on work in the entire group. These represent seven of the leading Missionary Societies and communions of America.

There is a movement in Japan towards union theological work. The Doshisha Theological School already is assuming the form of a union institution, receiving support from various Missionary Societies, and having among its students young men who are preparing for work in connection with different missions.

Missionaries have well learned that there is no *ism* nor denomination in education, and that the Christianity which the student in the Eastern school needs for the building up of his character and for his preparation for a position of Christian leadership among his people need not in any way be tinged with denominational teaching.

There is a strong movement on foot, fostered perhaps by the Sub-Committee of the Continuation Committee of the Edinburgh Missionary Conference on Education, for the erection, in China and Japan and possibly some other Eastern countries, of Christian universities. The plan has not reached a practical stage as yet, but it contemplates the building up of great Christian universities that shall bear the Christian stamp and that shall be in every respect wholly interdenominational. There is certainly a call for such an educational advance in countries like Japan and China at the present time. There is a readiness on the part of the missionaries in those countries, the membership of the Committee on Education of the Edinburgh Conference, and, in fact, of all friends of true Christian education in the East, to sink denominational differences out of sight, and to join forces and resources in providing for these countries what is so much needed at the present time.

#### SCHOOLS FOR MISSIONARIES' CHILDREN AND FOR TEACHING VERNACULARS TO MISSIONARIES

In recent years the plan has been developed in various mission countries, in order to retain missionaries' children in connection with their parents longer than has hitherto been possible, and at the same time to afford them an education that would not retard their intellectual development, of organizing schools for such children, as in Kodaikanal, Southern India. Plans are now on foot for extending this union work into Central China, Northern China, Japan, and to other sections of India.

These schools are controlled by a Joint Committee representing the various Missions interested, and are supported either by private gifts or by appropriations made directly to them from the interested Societies.

Another movement, aimed at a better preparation of the new missionary going out to the field in the vernacular appears in the form of union schools for their instruction at important language centres, as in Peking, China, for the study of the Mandarin language; Tokyo, Japan, for the Japanese;

Bangalore, Southern India, for the study of the Tamil and Telegu; Poonah, in the Bombay Presidency, for the study of the Marathi. This movement is extending, since in this way the new missionary can receive better and more systematic instruction than would be possible under the old, individual method, and at less cost.

In connection with these schools, an interdenominational Examining Committee is often appointed, as, for instance, in Southern India, appointed by the South India Missionary Association, representing more than one-half the Protestant missionaries in Southern India, whose duty it is to examine the young missionaries and to pass upon their progress in the language. The South India Committee has, during the twelve years of its existence, examined over 300 missionaries, and has demonstrated the economy and efficiency of such interdenominational co-operation.

#### INTERDENOMINATIONAL PUBLICATION.

Our time and space limits will not permit any detailed reference to the union publications produced in mission countries by the combined effort of various denominations. Such publications include hymnbooks, Sunday School literature and general church papers. There is a strong movement in all the mission fields towards the organization of a Publication Committee which shall deal with this question in the large. There has hitherto been a vast amount of waste necessarily in the publication of a Christian literature which circulates only within the bounds of a single mission, and which, by its very nature, is calculated only for a limited circulation. In the meantime the enlightened people of Asia are demanding a literature that shall deal with the great fundamentals of Christianity and to be suited to the special religious needs of those peoples. In other words, there is an increasing call in all the mission fields a general Christian literature which shall bear no denominational stamp but which shall be fundamental and convincing in its character, and of permanent value. Such a literature can be prepared only by an interdenominational board. Such Boards have already been formed



in Japan, China and India, under various names, but for the one definite purpose.

Another method of publication growing out of this union movement is that of the various Year Books, illustrated by the *Christian Movement in Japan*, which has just issued its tenth annual volume. This volume contains 600 pages and covers the whole range of the Christian Movement in Japan for the year.

Chinese missionaries have followed the good example set by Japan and have just issued their third *China Mission Year Book*, which contains 561 pages, and represents the Christian movement in China, as the Japan Year Book does for the Christian movement in Japan.

India is following the admirable example of these two predecessors, and there has just come from the press a similar volume for that great country. This is the first volume of "*The Year Book of Missions in India, Burma and Ceylon*," edited by Dr. John P. Jones, and containing 780 pages with statistical tables, a directory of Protestant Missionary Societies and missionaries in addition to a comprehensive report upon all phases of missionary work in those countries.

These volumes are of inestimable value as setting forth the various departments of work carried on by the different Missionary Societies, as well as the interdenominational and federation movements, and to this is added important chapters written by leading men of the country on the general condition of the country itself and the national movements which have taken place during the year under review.

It goes without saying that no single denomination could possibly prepare and issue such a book, but that in order to produce it, all of the Missionary Societies in the country must combine, each adding its quota of information in order that the book may be what these are, comprehensive and thorough. These all contain statistics for the work of the year and a list of the missionaries of all the denominations working in the countries, with a full index.

We have here been able only to refer in the baldest form a some of the leading movements towards closer federation and more effective co-operation between denominations working in

the same mission fields. To mention each one of the union institutions and union movements in detail, giving the basis of the union and a brief statement of the results of the work would require a volume of many hundreds of pages. There can be no question to one who gives any attention to the development of the union spirit in the mission fields as to the fact that these are led of the Lord Himself, for the strength of His work and for the advancement of the Kingdom of God in mission lands.

It is encouraging in this connection to know the attitude of the Missionary Societies and church organizations at home. On this also we can give but a brief statement. A well known Bishop of one of the great Churches of America has recently written as follows: "I do not know any point in the East where all the Christian missionaries do not work together as far as possible, the walls between them being built by the stupid contentions that separate us here and not by any will of their own."

The Presbyterian Church in the U. S. A. in 1900 approved in its General Assembly a report of its Standing Committee on Foreign Missions, in which among other things, the statement is made:

"Believing that the time has come for a yet larger measure of union and co-operation in mission work, the Board would ask the General Assembly to approve its course in recommending to its missions in various lands that they encourage as far as practicable the formation of union churches in which the results of the mission work of all the allied evangelical churches shall be gathered, and that they observe everywhere the most generous principles of missionary comity. The object of the foreign missionary enterprise is not to perpetuate on mission fields the denominational distinctions of Christendom, but to build up on Scriptural lines and according to Scriptural methods and principles the Kingdom of our Lord Jesus Christ. Where church union cannot be attained the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care of representatives of separate agencies."

The American Baptist Foreign Mission Society has adopted the following principle as the policy of its operations abroad:

“That to the utmost practical extent there should be co-operation with other Christian bodies working in the same fields. Such co-operation is of special importance in the department of higher education, where students are relatively few and education expensive.”

The American Board of Commissioners for Foreign Missions has repeatedly committed itself to any and every practical plan of co-operation which was within the limits of its financial resources, believing that its work in Asia and Africa is not to build up a church according to any set model, but that it is to co-operate with other Christian workers in the establishment of the living Church of Jesus Christ as the center of power and life and redemption for all men.

Other missionary and denominational assemblies have repeatedly expressed themselves as in favor of the closest co-operation with other Societies and communions in promoting the cause of foreign missions. There has never been a time since the German Reformation when various denominations were so closely engaged in co-operative measures for promoting the Kingdom of Jesus Christ among the nations. There has never been a period since the beginning of modern missions when denominational differences were so minimized and the great fundamental truths of our blessed religion were so universally emphasized, and we advance together for the conquest of the world for Christ. More and more the united front of Christianity is presented to the united opposition of Islam and paganism, and only when this union is practically complete may one expect to achieve the victory sought.

Your Committee is widely scattered over the country and has no organization through which constructive work may be undertaken. In fact, your Committee has hitherto regarded its task as completed when it had collected and presented to the Council a fairly comprehensive report of the various union, co-operative and federation movements that are taking place among foreign missionary workers. We now wish to raise the question as to whether during the next quadrennium something more may not be wisely undertaken.

The Committee of Reference and Counsel, to which reference has already been made, is a permanent Committee of twelve men appointed by the Foreign Missions Conference of North America, thus officially representing the Foreign Missionary interest of this continent.

This Missionary Committee of the Federal Council, appointed by delegates from the Protestant churches of the same country, represents the churches in their varied foreign work. It seems eminently fitting that these two Committees, one representing the Missionary Societies, and the other the churches, of North America, should devise some practical method of co-operation, that the two Committees may more effectively assist each other.

It is recommended, therefore, that Robert E. Speer, Bishop A. W. Wilson, Bishop Arthur S. Lloyd and Thomas S. Barbour, together with the Chairman, be constituted an executive committee of the Missionary Committee to lay the subject before the Foreign Missions Conference of North America at its coming Annual Meeting in January, and that they be authorized to co-operate with the said Conference and its Committee of Reference and Counsel as may seem practicable, and that they act for the entire Committee ad interim in matters pertaining to disseminating information, securing concerted action, and in promoting the general purposes of the Committee.



THE  
INNER MISSION OF THE CHURCH ;  
OR,  
"THE CHURCH" AND "THE KINGDOM."



# THE INNER MISSION OF THE CHURCH.



AN ADDRESS DELIVERED AT THE CONGREGATIONAL  
INSTITUTE, NOTTINGHAM,

ON THE OCCASION OF THE CELEBRATION OF THE  
MAJORITY OF THE INSTITUTE.





## THE INNER MISSION OF THE CHURCH.

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By the "Inner Mission" of the Church I mean its mission in a so-called Christian land, *i.e.* a country like our own, in which the Church of Christ has been effectively established, and among whose people Christian truth has been widely diffused, and is generally accepted. I use this term, therefore, in contrast to the foreign or external mission of the Church, when she goes to assail heathen idolatry, and to unveil amid the darkness in which it has imprisoned the nations of the earth, "the light of the glorious gospel of Christ, who is the image of God." The Inner Mission of the Church in England, accordingly would include all the prayer and labour of her great redemp-

tive ministry, in order that in this land of ours the kingdom of God may fully come,—that His will may be done here as it is done in heaven.

Now I must distinguish these two conceptions of "the Church" and "the Kingdom," and the doctrine or teaching of Scripture with regard to each of them respectively; for they have been confounded together, and great mischief has resulted from the confusion. The three synoptic Gospels set forth prominently the doctrine of the Kingdom, named by Mark and Luke the kingdom of God, and by Matthew the kingdom of heaven. They announce its laws and its beatitudes; they describe the manner and conditions of its gradual growth; they reveal the Divine, healing, and regenerative powers, which are manifest in its growth, and will insure its final triumph. And they thrill and glow with the good tidings of great joy, that the kingdom of heaven has actually come down to this world, in "the brightness of the coming" of

its true Lord and Redeemer, and that it will extend and prevail against all obstruction, till great voices in heaven exclaim, "The kingdoms of this world are become the kingdom of our Lord and of His Christ." The doctrine of the kingdom accordingly sets before us in its entirety, so far as this world is concerned, the object and result of our Lord's incarnation and redeeming work. The doctrine of the Church, on the other hand, shows us the institution and agency which He has created, and which He uses in order to accomplish this sublime purpose—and this doctrine fills the epistles of His Apostles.

The Church consists of men and women who, conscious of the redemption from the enthralling power and the guilt of sin which has been given to them by the marvellous grace of God in our Lord Jesus Christ, surrender themselves, in the obedience of faith, to Him who has bought them with His own blood, in order to fulfil all His blessed will and work in the world ;—who are touched

and quickened in the inmost fibres of their being by the redeeming Spirit of their Lord ; —and who by this one Divine Spirit, which animates them all, and by the inspiring consciousness of the transcendent work which they have to carry on together for the world around them, are drawn and bound together in a unity of fellowship which is eternal.

Two figures are used in the Epistles to portray this sacred living unity of the Church, and its redemptive function in the world. (1) "It is a holy temple," says the apostle, "in which we are builded together for an habitation of God through the Spirit." And from this temple, as from the temple of old, the light and truth of God shine forth to illumine and bless the whole world. (2) There is that wondrous figure which is repeated so often in the Epistles, and which sets forth the Church of Christ in the exactest form in which human thought can conceive, or human speech can reveal it. The Church of Christ is His body—the immortal

body of Christ on earth--the members of which live by His Spirit, partake thus in common of one life which is His, and live in that Body to reveal the mind and do the will of Him whose body they form. Christ thus lives ever in His Church, as of old in His mortal body, and His work in it now, as of old, is by the revelation of the righteousness and love of God, and by His ministries of mercy to bring the kingdom of heaven down to earth.

The Church then is not the kingdom. It lives, created and inspired by the redeeming Spirit of Christ, to form the kingdom of God, and to extend it ever more and more widely upon earth: and this is done, as our Lord has taught us in His prayer, just in the measure in which, in the hearts of individual men, and in the social relationships of men,—the home, friendship, business, the State—the will of God is done here on earth as it is done in heaven.

Now three great evils have arisen, as it

seems to me, from the confusion of the conceptions of the Church and the kingdom: *First*, the parables which set forth the gradual diffusion of Divine righteousness and love in the world,—the commixture and conflict in the world of these elements of good with the evil, and their final separation in the Day of Judgment, have been perversely taken to represent the necessary and proper state of the Church on earth. And hence a doctrine of the Church has prevailed which has fashioned the entire constitution and administrative procedure of the Roman and Greek Churches, and which has sadly depraved and weakened many of the Protestant Churches, that have followed Augustine in his interpretation of the parables. I allow that the doctrine of the Church presented in the Epistles is the ideal Church, which must, like every ideal in this world, shine ever above us as not yet fully attained. But it furnishes the law according to which the Churches must ever organize and discipline themselves, and the aim after

which they must sedulously strive. On the contrary, however, the parables show us the world, and the kingdom of heaven struggling to realize itself there through the patient, mighty redemptive forces which Christ, in His true Church, pours into it ;—the world therefore, with its sin and wildering sorrows on the one hand, and its hungering need and desire on the other, groaning for deliverance ; and amid all, the kingdom of heaven silently establishing itself, thrilling along its shrunken veins the saving health of God, allaying the fever of its diseases, and restoring in it a new order and harmony which brings Divine peace on earth. Such is the wondrous picture which Christ gives of the world with the new glory of heaven brightening over it and within it.

But to make this picture a representation of the Church itself, which is Christ's body—in which and by which He is working out this redemption of the world, the organ through which He manifests His truth, and enforces it with the endless tenderness and might of



His suffering love—is to degrade the Church to the world which it redeems, to bring into the Church itself the conflict and confusion of the world, and so undoing her true nature, to paralyse her Divine force, and cloud with sickly eclipse her Divine radiancy. Yet this is the famous doctrine of Multitudinism, as it is called. This is the doctrine of Rome, and of all sacerdotal and Erastian Churches, in which men become members of the Church by birth or baptism, regardless of their moral character and spiritual faith. Such Churches are incoherent masses, with no principle of organic unity, no common life, no powers or possibilities of self-government. Of necessity, therefore, to ensure their continuance, their government, and moral or religious discipline of any kind, authority has to be created and imposed upon them from without, either by the State or by a self-replenished hierarchy.

The *second* evil I shall but briefly indicate, though it has worked and is working disastrously in the world. Because the Church and

the kingdom are affirmed to be the same, and because the kingdom of God is confessedly universal,—for His authority holds, and His law should reign, everywhere, alike in the council chamber of the State, and in the secret chamber of the soul;—therefore the priestly ruler of the Church claims to have the right to rule in every department of man's life, to direct the public policy of nations, to govern the economy of homes, and even to direct the secret currents of the inner life of every living being. He claims the place of God, for he declares that his rule in the Church means the rule of God's universal kingdom. The logic is irresistible, but the evil consequences have been terrible, and show how false is the premiss on which the logic is built.

And now the *third* evil which has arisen from this confusion of the Church and the kingdom brings me more immediately to the subject of my paper.

Christian men have thought the Church and the kingdom of Heaven were the same, and

so the full scope of the redemptive mission and the ministry of the Church have been misconceived or obscured. The aims of the Church have been confused. Her methods have been indefinite and inadequate, and the glorious ardour of her members which would have been evoked by the grandeur and blessedness of the work given them to do, has been repressed. The fires of redemptive love have burnt low in the Church because the objects and needs of Christ's redemptive work in the world have not been clearly seen by His own people so as to stir those fires into steadfast flame. The kingdom of God is not, cannot be, the Church, for it is the continuing prayer of the Church that *the kingdom of God may come*; and because this is her prayer it is likewise her continuing labour—into which she breathes that spirit of redeeming love which, as her very life blood, pulses through her members from the broken heart of Christ—that this kingdom of God our Father may come in the world, that here, everywhere, by all men and among all!

men, in all relationships, His blessed will may be done as it is done in heaven. This prayer of the Church shows, I say, that the kingdom is not the Church. But its brief, great words define exactly and fully the import and issue of the ministry of the Church, and of every member of it. The Church lives, we live as members of the Church, simply in order that by us in this world, now so dark and weary with sin and sore distress, the bright, pure, peaceful kingdom of heaven may come.

Let us gratefully rejoice that many elements of this ministry of the Church have been active and most powerful, and blessedly successful in the world. Especially let us rejoice to-day in the evangelic faith of our fathers, which we confess with them,---the faith that declares the solemn and awful power and curse of sin, which is in the nature of men, which lies at the root of all human evil, and which by every means we seek to reach and overcome, so that men may return penitently

to the obedience and love of their God and Father ;—the faith which declares further that truth which is the very heart of the gospel, that God's own redeeming love has come down into this world to encounter and break this dire enchantment, and loose the heavy bonds of this curse of sin in man ; and that it has spent, and does ever spend itself with its infinite powers, even unto the sacrifice in death of His Son, and the gift of eternal life by His Spirit, to redeem men from the guilt and the death of sin, and to give them power to be the sons of God. These sublime and marvellous truths have been preached. So far, we say, the ministry of the Church has been fulfilled. The great, yea, infinite powers that are thus with us, ready to act for human redemption, are confessed and made known. What then has hindered them in their most glorious redemptive work? Do we not see that these truths form chiefly the theme of our pulpits and our Sunday classes? They form, accordingly, the doctrinal ministry of

a few persons in the Church called and set apart to proclaim them. But this is not the ministry of the whole Church. That redeeming love of our death-crowned Immanuel must be translated and seen in the redeeming love and ministry of all His people in the world around them. It must become practical, human, real, so as to be understood and felt of men. They will believe and know it, we may be sure, when with a tender sympathy, and a healing power, and a righteous purpose, it deals with the present, sore-pressing evils of the world, and saves from them; when by its redeeming grace and truth it brings to men a fairer, nobler life, which otherwise they wist not of; when, as of old, it heals all manner of diseases, and brings the kingdom of Heaven nigh unto them. Anew, in another sense, but with equal truth, it may be said, the *Word* must become *flesh* and dwell among men, so that they may behold its glory, full of grace and truth.

The ministry of the Church in the world,

accordingly, as it appears to me, is twofold : First, there is the proclamation of the great mysteries of the kingdom, which have been made known to the Church by our Lord, the deep cause of all human evil in sin, and the redemption wrought for men, and given to men, by the infinite grace of God. These supreme truths nothing must obscure or weaken. They indeed relate chiefly to the conversion and regeneration of the individual soul, but they underlie and give quickening, solemn, and almighty inspiration to all the redemptive work of the Church for humanity; whilst that work again makes real and intelligible, and credible to suffering and sin-burdened men, this saving love of their Father of which we speak, and the unsearchable riches of Christ that are brought to them.

Secondly: His Gospel is the good news of a kingdom here on *earth*. Christ, through His Church, brings redemption also to human society. His religion, we are wont to say,

is for society—for mankind, as well as for individual men. But, we may say, further, that it is the true religion for individual men, because it is a religion for human society. A man is saved not only by Christ, but into Christ, so that he is touched, and fired with His redeeming Spirit, and yearns to share with Him, in his measure, in the work of saving men from evil. Thus the Church has not only those great mysteries to declare, of which I have spoken. There have also been given to it, by our Lord, the Divine and essential laws of human society, the laws of human conduct, according to which human life can be healthful; and pure, and blessed; the laws by which this world of mankind can become in very truth the kingdom of Heaven on earth. And this is the ministry of the Church, viz.: in a world where these laws have been ruthlessly ignored and defied and broken by men, and where the endless miseries which afflict humanity have come, the sharp and dreadful penalty of their sin,—to



magnify these laws again, and make them honourable ; to win for them recognition and obedience ; to reveal, apply, and incarnate them in human life, as can only be done by the inspiration and force of Christ's own Spirit in His Church ; and then, finally, by bearing in sympathy and unselfish love like Christ's all these sad and manifold evils of men, gradually to assuage and destroy them. In a world gangrened with the festering vices and sores of human sin, nothing, be sure, but the omnipotent power of a love in the Church of Christ which has clear vision of the righteous will and truth of our Lord, and yet thrills with the ardour of His passion, the pathos of His pity, can bring the healing that it needs, can reach and stanch the deep wounds of our social malady, and awaken the new powers of a healthful social life. For such love alone will win men to learn and do the will of God ;—and His kingdom comes only as His will is done.

Now this second ministry of the Church

is what I mean by the phrase, "The Inner Mission of the Church," and in regard to it there are two passages of Scripture which have to me profound and most vital significance. The first is that passage, "And they went through the towns preaching the gospel and healing everywhere," a passage, you will remember, which in substance is often repeated in the Gospels; as thus, "As ye preach, say, The kingdom of heaven is at hand, heal the sick, cleanse the lepers,"—words which, spoken of the Church in its *first* days, when the little chosen band of disciples were being taught the message and ministry of the Church, are true of the Church in all times. And they show us these two truths. Remember, that the miracles of mercy wrought in Galilee but condense and reveal in bright and sudden splendour,—as electric fires condense and reveal the electric energy of the atmosphere,—the action of the ever-living, healing, all-powerful Spirit of redeeming grace, which animates Christ's Church in

every place, and which does now greater works—wonders indeed of power and love equally with His miracles of mercy, but greater than these,—as Christ Himself told us. Now such miracles of healing mercy must ever attend the preaching of the gospel for two objects, (1) in order that the kingdom of God may be truly known among men as a Divine, social, regenerative power, which brings here and now life and health, peace and goodwill to men, and so heals the ills of a suffering world; and (2) that the gospel, with its most blessed truth of the unutterable pity and love of our Father to His sinful children, may be interpreted to them, and may find wondering and delightful credence by them, because of the pity and the help which that love brings to them in their present wants and sorrows.

The second passage is spoken of our Lord Himself, and reveals likewise two truths which must never be forgotten by us. "If I cast out devils by the Spirit of God, then

the kingdom of God is come unto you." Now this passage shows us, as so many other words of Scripture, that the myriad evils of human life—evils that afflict alike the body and the mind,—have their deepest root in a mystery of iniquity, in powers of darkness which lurk behind the scenes and movements of this world's drama, and infest even hidden places of the human soul. These have to be met and overcome and cast out, if the evils that oppress humanity are to be destroyed. Are you appalled, then, by the difficulty of our redeeming work? Remember the second truth in His word, "*I cast out devils by the Spirit of God.*" He is with us, who has received all power, and has vanquished all enemies. We are but the members of His Body, and it is He who through us still casts out devils by the Spirit of God.

I have thus indicated what I mean by the "Inner Mission of the Church" establishing everywhere in the world the kingdom of heaven.

Does the Church of Christ lift up her hands in despair, standing in the midst of this awful world of human sin, with its foul turbid depths of impurity, its wild cruelty, its raging waves, as of the sea, foaming out their own shame, and the wailing lament of an exceeding bitter cry, which sometimes pierces the soul and makes it shudder with infinite anguish and the pathos of its melancholy moan?

Ah! well did I say that it was only the passion of our Redeemer's love burning in the breast of the Church that could inspire her for such a mission as this, to face and quell these monstrous wrongs, and sojace these great sorrows of our fallen, sin-worn world.

But such love is ours, for it is Christ's. Nor let us think that ALL is so dark and terrible in the world. Man is fallen; but the Spirit of God has ever brooded over the dark waters of the weltering abyss in this sinful world, and even in the darkest heart, the

most depraved and saddest life, we shall find some seeds of good, which we can nourish into blossoming life. There are endless powers, believe me, working for us in the souls of men and in the providence of God, if we lay hold of this redemptive mission of Christ. Think, too, since the Sun of righteousness has risen on this dark world, with healing in His wings, what progress has been made in human Society. Despite the failures and corruptions of His Church—that one Institution through which alone He can effectively work out a world's redemption, the kingdom of heaven has been coming nigher to mankind. And in how many hearts and homes has it truly come in its power and joy! Then, best of all encouragement in all our work, remember, He, our Lord, is with us, with His infinite patience and wisdom, and His victorious grace.

It seems to me that this redemptive ministry of the Church is now being understood and fulfilled as never before. The ministry

of the Church, I have said, has been misconceived; and therefore it has been but too feebly and ignorantly attempted and carried out. Now, however, that cloud has passed, the dimness of our vision is taken away, and the Church awakes to see the glory of the arduous mission to which her Lord summons, and for which He equips her. If, then, in the weakness and dimness of the past, so much has been, what may not there now be accomplished! What brightness of exulting hope may now gladden our hearts, as we go forth in His name conquering and to conquer!

But if I thus speak hopefully, I must state in conclusion the requirements that are essential for the attainment of the noblest and speediest success in the Inner Mission of the Church.

(1) This Inner Mission of the Church requires and provokes, and gives fitting occasion for, the union of all Christ's Churches. I can understand how, for purposes of preaching and teaching, and of spiritual edification,

modal differences with regard to doctrine, worship, and church order, may have given rise to, and in a sense may justify in the present, the different sections of Christ's Church in our country. But in this social, philanthropic work of Christ, no such reason for division exists. On the contrary, every motive impels to concerted action. Otherwise the vast and varied work that has to be done will be performed irregularly. One Church will traverse, and it may be thwart, the work of the others: and the broken and disjointed efforts of each, which by harmonious combination had sufficed for our mighty task, will necessarily fail if such union do not exist. And oh! how glorious the vision in our land, when by this confederacy and oneness of all Christ's own redeemed people, engaged in this redemptive work, He is exalted and revealed among all men, as our one only Lord, the Redeemer of the world. Then shall His prayer be fulfilled and answered, "that they all may be one,



that the world may believe that Thou hast sent Me."

(2) This Inner Mission of the Church will find a definite service—a special and suited work for every member of His Church, however weak or ignorant or poor. All cannot preach or teach. The ministrations of the Spirit, how various they are! and His gifts are equally various. There is no Christian man or woman, who has felt the love of the Cross glowing in his heart, but has felt a desire to do something for Christ, to give some help, some cheer, to those who need it in His name. This redemptive impulse of the Christian heart has been too often stifled. It has not been taken up and used and disciplined in the great ministry of the Church. Now, in this vast field of the Church's redemptive mission each will be summoned and able to take his part, if it be only to give a cup of cold water to the thirsty, and by this service of all, under wise and definite direction and guidance, the great work of the Church will

be surely fulfilled. Thus no Divine element in the life of the Church will be wasted, no breathing of the Spirit but shall transmute itself into holy deeds of charity, no faculty or gift and talent of any one of its members but shall be used with the noblest usury in the Master's service.

(3) This Inner Mission of the Church must become the *business* of the Church, to be accomplished with rigorous method, indomitable persistency, the wise application of means to ends, the employment of specific natural endowments and spiritual gifts in specific and suitable offices and duties. That is what we intend by the word "business." It is that which always makes business successful. Ah! brethren, this is indeed a great business which the Church has undertaken—the "Business of the Kingdom of God," needing, as no other business in the world, the highest faculties, the noblest wisdom, the fittest agencies, the most economic methods, the most resolute enthusiasm. To be truly successful this

ministry of the Church must be the business of each of her members, and the Church must organize and train and use every power and the grace of all her members so that thus most efficiently, economically, and successfully, this work of the Lord be done by her. It is this great business which the Church has been formed, and is sustained by our Lord, to carry out. Let our motto, my brethren, to-day, be those sacred words of our Lord, "Wist ye not that I must be about my Father's *business*."

(4) And now, finally, if you think of this business of the redemptive work of the Church in all its magnitude and difficulty,—to understand and vanquish the complicated and deep-rooted evils of human society, and to inweave the equities and charities of the Divine righteousness into the divers relationships of human life, you will agree with me, that in this work there is the pre-eminent need of Divine wisdom. Here, hitherto, has been the lack and the failure of the Church.

In every age, as in our own, where the ardours of the Cross have been kindled, I see teeming activities of charity, dealing with human poverty and wretchedness. But charity alone, unguided by wisdom, worketh evil, although *she thinketh none*. For this redemption of humanity the Church must give her wisest, her ablest men, and they must give their best and wisest thoughts: men profoundly versed in the Divine laws of human society, skilled and expert in the study of social phenomena, and baptized with the Spirit of Christ's own redeeming purpose and love. And the continual conference and counsel of these men should give direction to all the activities of the Church.

I have sketched, as some of you know, a plan by which local councils in every town or district should be formed; and ultimately, perhaps, a central council should be formed in London for the whole country, in which the wisest representatives of all sections of the Catholic Church of Christ, chosen by the

Church and acting on its behalf, should thus meet regularly and confer together,—studying earnestly, in the light of the revealed will of God, the intricate problems of society, exploring the accessible, though often remote and concealed, sources of human evil; and then direct by their wisdom the myriad ministríes of the whole Church, so that these ministries may sustain and assist each other,—adjusting them most truly to the ends they seek, and co-ordinating them so that they will conspire with a resistless power and in a glorious harmony to achieve a world's redemption. Assuredly, for this work we must confess, as never before, that the redeeming Spirit of Christ is the spirit of wisdom; and, brethren, “Wisdom IS from above, first pure, then peaceable, full of mercy and good works, . . . AND THE FRUIT OF RIGHTEOUSNESS IS SOWN IN PEACE OF THEM THAT MAKE PEACE.”



THE circular sent out by me, inviting former students and many friends of the Institute to celebrate its 21st anniversary, contains the following paragraphs, and the mission appeal which is appended was issued in connection with mission services held in the town and county of Nottingham at that time.

“The Committee (and I strongly share the feeling) are desirous that this celebration of our ‘majority’ should magnify the great missionary idea and purpose of the Church, which the Institute lives to promote, and give some blessed impulse to the redemptive ministry of our Churches in this town and county, and throughout England; and that it should also strengthen and develop the work of the Institute, and of all who have been associated with it.

“You know that the redemptive mission

of the Church—the gospel which we are to preach, and for which this age is earnestly crying out, is to my mind much grander and more human and real than some conceive it to be. We need all the fire and spiritual unction of the glorious evangelic faith of our fathers; for, the first fundamental harmony to be restored is that of the soul to God; but the love that can win the souls of men back to His heart, shows itself as in Christ Himself, in bearing and taking away the diseases and sorrows of men in the present evil world.

“Thus our Gospel is not the sacrifice of this world to the next, or other-worldliness, as Infidel Socialism says. It is the bringing down, in sacrifice and service by the Church of our Lord, of the Grace and Truth, the Harmony and Peace of the eternal world to this distracted and sinworn world; so that now here on earth, among sinful men and women, the kingdom of Heaven is seen to come. Our prayer, and therefore our mission and our labour is, that this kingdom may

come, here, in the souls of individuals, and in the society around us.

“Let us make this Anniversary an occasion for uplifting among men, especially among the millions of our working people, this old true Gospel, that the Kingdom of Heaven has come nigh unto them.

“To this end I ask you to come and join us at a series of meetings to be held from the 24th to the 26th of this month.

“J. B. PATON.”

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#### THE GOOD NEWS.

“*Be ye sure of this, that the kingdom of God is come nigh unto you.*”—*Luke x. 11.*

\* \* \* \* \*

“For unto you is born a Saviour, who is Christ the Lord.”

“GLORY TO GOD IN THE HIGHEST,  
and on earth peace, good will towards men.”  
—*Luke ii. 11, 14.*



READ, AND ASK, ARE THESE THINGS SO?

This is good news for the world: "THAT THE KINGDOM OF HEAVEN IS COME NIGH UNTO US." Too good to be true: some of you will say. But many in this town can assure you that it is true. And we want you on Wednesday night, at 7.30, to hear some of us "*showing these glad tidings!*"

What makes the joy and harmony of heaven? It is this, that the love of God, our Father, fills every heart, and that His sons and daughters there do His good and perfect will in everything. And the KINGDOM OF HEAVEN comes here, when our Father's love fills our heart, and we learn to do what is right and helpful to one another in everything—which is our Father's will concerning us.

Now, dear friends, this is THE GOOD NEWS we have to tell. Some of you mistake the glorious gospel of the blessed God. THE GOSPEL is just this—that God wants this world to become like His heaven, and that

He fills those who believe it and who become His sons and daughters with the same intense desire as His own, so as to labour with Him for this end.

You know there is great evil and great sorrow in the world—you may feel them in your own heart. How are these to be taken away? How can the kingdom of Heaven with its pureness and peace come into a wicked world like this—into hearts like ours? It is no easy matter: God has shown that He thinks it is not an easy matter. But this "GOOD NEWS" of which we speak tells us what He has done, and what He makes us do for so great a result: and God's way, we know and can show you, is right and will certainly succeed.

For, THE GOSPEL shows us the Infinite Love of our God, seeking us and spending itself in measureless sacrifice, and labour, and suffering, to win us back to Himself, to free us from the bondage and the curse of all evil, and to restore in us and in human society the

order, health, and happiness which spring only from His righteousness.

Yes, it is the power of an Eternal Divine Love which has stooped even to the cross and the grave for weary, sinful men, that alone can lift them up from their dark troubles and sins, break their heavy bonds, give them true love to one another, and so bring to this world *the brightness and peace of heaven*. And we want to tell you that His love, breaking in its passionate desire for you now, as it broke in the heart of Christ on the cross, *seeks you now* to save and bless you.

Is not Redeeming Love like this, seen in the life and death of Christ, worthy of our God, our Father. It is the very Noblest, Highest, Best that man can conceive. Therefore magnify our God with us, who has done such great things for us. Come in penitence and joyful trust to our Father and yours, and receive forgiveness and a new life through His Son, who has shown us His love.

But more than this, God fires the hearts of all who come to Him with love like His own. They only are true Christians who have the Spirit of Redeeming love, which seeks with sympathy, and with self-denying service like Christ's to save men from the sin and ignorance and misery that beset them. We are thus co-workers with God.

It is true, Christian men and women have not done what they ought in the spirit of their beloved Master. We who write this are Christian men, and we confess our guilty shortcoming in this, which is our highest work on earth---our Father's business. It is our fault, not Christ's. He rebukes us; and we call upon ourselves and all who love Him to follow in His steps, and labour and pray as He taught us, that the kingdom of God may come upon earth, and that His will may be done on earth AS IT IS DONE IN HEAVEN.

Yet, in our town is not Christ seen in His people helping the poor, relieving the sick, raising the fallen? If you look around and

ask, you will find men and women doing untold service, and making great sacrifices, every day, for Christ's sake. Nearly every good thing in human society to-day comes from the teaching and the Spirit of Christ. Think what the world would be without Christ! How much better He has made the world; and He will make it vastly better still, so that it shall indeed become the KINGDOM OF HEAVEN.

Come and join us in this glorious "business," which we have got in hand, of raising the world nearer heaven, and making all men brothers indeed, whatever their class or their country, for God is the Father of us all. Let us know and do His will: and poverty, and ignorance, and sorrow will die out of the land. THE KINGDOM OF HEAVEN WILL THEN HAVE COME TO US IN NOTTINGHAM.

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# Why the American Interchurch College For Religious and Social Workers Is Necessary in the South



FIRST: Because there is not in all the South, east of the Mississippi River, any school adequately equipped for the training of laymen and women as specialists in religious and social service. Second: Because five denominations, the Young Men's Christian Association, and the Young Women's Christian Association urgently need training schools in the South. It is, however, practically impossible for these organizations ever to establish separately adequate training schools; for the reason that a thoroughly efficient school of specialists in social service requires at least a half million dollars for equipment and endowment. Third: Because it would not be the best method for each denomination to establish its own separate school—even if each were willing and able to do so—for this would lead the denominations to sacrifice, at enormous expense, the most valuable idea in all Christian education to-day—namely, co-operation. If Christians can co-operate anywhere, surely it is in social service. If co-operation in social service is to become effective, the leaders and workers in social service should learn the practical lessons of co-operation while they are in training. Fourth: Because Northern training schools do not enlist enough Southern students to supply the ever-increasing demand for religious and social workers in the South. During the last two scholastic years there were two thousand six hundred and ninety students enrolled in nine of the leading Northern training schools, and only eighty-five of the entire number were from the South. Fifth: Because the South affords the richest field in the entire nation for enlisting and training recruits as social workers. This is proved by the fact that one poorly equipped training school in the South during its first six years' work enlisted more students than were in attendance from the South in all the Northern training schools during that period. Sixth: Because students trained in Northern institutions are not, as a rule, qualified to understand and meet the conditions and needs peculiar to the South. This long-range education for social service is a failure for the reason that one is too often educated out of his life work rather than trained into it. Seventh: Because the South probably needs trained workers more than any other part of our entire country, owing to the almost total lack of trained social workers in this field, to rapidly changing social and economic conditions, to illiteracy and attendant evils, to the large negro population, and to the fact that prevention is easier and wiser than cure. Eighth: Because the Interchurch College Board can give to a denomination complete freedom and control in its affiliated training school, while at the same time the Board will provide, at its own expense, all facilities and courses that can be used in common; thereby causing the denomination to sacrifice nothing, but enabling it to profit in every way—particularly by saving at least four-fifths of the expense for equipment and faculty, and by promoting educational efficiency and Christian fraternity. Ninth: Because the American Interchurch College for Religious and Social Workers, at Nashville, Tenn., is being organized by educators to meet the exact needs of the South to-day. The Board of Directors is composed of well-known Christian leaders and educators, whose names are a guarantee that the institution will be developed in a thoroughly wise, economic, efficient, and Christian manner.



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	Total	Southern
New York School of Philanthropy	489	11
Chicago School of Civic and Philanthropy	455	8
St. Louis School of Social Economics	189	*1
Y. M. C. A. Training School, Springfield, Mass.	285	6
Y. M. C. A. Training School, Chicago, Ill.	125	18
Y. W. C. A. Training School, New York, N. Y.	82	3
Bible Teachers' Training School, New York, N. Y.	406	20
Hartford School of Religious Pedagogy	160	0
Chicago Training School	499	10
Total	2,690	85
Methodist Training School, Nashville, Tenn.	153	151

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## WHY THE AMERICAN INTERCHURCH COLLEGE FOR RELIGIOUS AND SOCIAL WORKERS IS NECESSARY IN THE SOUTH

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## A Joint Appeal to all Protestant Evangelical Christians in the United States and Canada for a United and More Earnest Movement in the Great Work of the World's Conversion.

At a recent conference of the representatives of nearly twenty foreign missionary organizations, held at the Mission Rooms of the Methodist Episcopal Church, 150 Fifth Avenue, New York, those present were so impressed with the vastness of the work still to be done in order to give the gospel to the unevangelized nations, and so fully convinced that the time has now come to unite in a more aggressive movement for the evangelization of the whole world, that a committee was appointed to draw up an appeal to be issued in the name of the Conference and such Evangelical Missionary Societies as should join therein, to all Protestant Christians in the United States and Canada, asking their full and earnest coöperation by their prayers and their increasing gifts for this great end.

For nearly nineteen centuries the vast majority of the populations of the globe have waited in vain for the gospel of redemption which was committed to the Christian Church. It was said most truthfully by the late Earl of Shaftesbury, that "the gospel might have been proclaimed to all nations a dozen times over if the Christian Church had been faithful to her trust." It is appalling to think that sixty generations of the unevangelized heathen world have perished in darkness since our Lord established and commissioned his Church as a living and aggressive force in the world. And of all the generations ours is the most guilty in proportion to its greater opportunities. We call upon all who love the Lord Jesus Christ to pray with all earnestness that the closing years of our century may be years of special harvest. In some mission fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have only been hundreds or scores. Let us "ask great things of God and expect great things from God."

No age has compared with the present in the facility with which the populations of distant countries can be reached; or in the personal safety under which Christ's ambassadors may prosecute their work; or in the approachableness and cordiality of the people; or in the materials ready at hand to convey the message of salvation in an unknown tongue. The heart of India, Africa, and China are more rapidly reached than was the centre of our own continent a hundred years ago. A whole century of preparation has established the principles, furnished the appliances, and perfected the organization for a movement enlisting the whole Church of Christ.

### THE WHOLE BIBLE A MISSIONARY VOLUME.

We earnestly call upon every Christian disciple to re-examine the Word of God and see how every portion of it from Genesis to Revelation is instinct with the spirit of missions. It is a field book of universal conquest. The

redemptory work of Christ, like a bow of heavenly promise, over-arches all its sacred records. The "promised seed of the woman" at the beginning appears again in its closing Revelation as the "Lamb slain from the foundation of the world." Its Alpha and Omega include the whole alphabet of redemption. All prophecy and all types point to the one sacrifice offered once for all, with a reversionary as well as a prospective efficacy, and embracing the ages. The promise to Abraham that in him should all nations be blessed, found its counterpart in John's vision of the redeemed "of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb." The Gospel of Christ even as proclaimed in the Old Testament was not for any one age or for any one race. In the Councils of Eternity it was said to the world's Messiah, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Not only is Christ the Divine intercessor now; but he has always interceded. An eternal covenant is based upon His plea: "Thou art my Son: this day have I begotten thee. *Ask of me*, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." The decrees of God make the conversion of the world as certain as His throne! The Gospels are simply a history of Divine fulfilments; the Acts of the Apostles are a continuous missionary record; the Epistles are missionary letters addressed to infant churches, and John in his prophetic vision anticipating the final triumph of the Gospel declares "The kingdoms of this world *are* become the kingdoms of our Lord and of His Christ."

But the most striking bond which identifies the work of missions with Redemption, is seen in the Divine commission of the Apostle to the Gentiles. The commission given to Paul (Acts xxvi., 18) followed almost the exact terms of Christ's own commission recorded in Isaiah xlii., 6, 7, and lxi., 1. In the Synagogue of Nazareth, Christ read these prophetic words as the credentials of His great mission to an apostate world. The word of God assures the work of God. All power is pledged to this triumph. All wisdom is concentrated on this problem. If, therefore, the Scriptural foundation of missions has been more or less overlooked, while this great cause has been looked upon as only a development of nineteenth century enterprise; if our inspiration has been drawn mainly from heroic examples of self-sacrifice or of distinguished success, let us repent of our error and turn back to the Word of God for its Divine prompting and its promise of omnipotent help.

## OUR MARCHING ORDERS.

The command of our Lord to publish the Gospel to all the world is clear and explicit, and admits of no compromise. His Great Commission was given on four different occasions and in four different forms—First: to his chosen band in the mountains of Galilee came His comprehensive command, "Go teach all nations." Second: on the Mount of Olives, immediately before his ascension, He demonstrated to His church the symmetry and proportions of her great mission to the nearer, the more distant, and the most distant fields alike, and all to be undertaken together. Third: near Damascus He gave a commission which showed not to Paul only, but to the whole Church that her errand to the Gentiles is not merely that of a higher cultus or a better civilization, but a veritable deliverance from darkness unto light, and from the power of Satan unto God. Fourth: His command was

given to Paul in a vision of the night, when not a real Macedonian but the risen Christ summoned His apostle to a wider sphere among the world-conquering races of Pagan Europe.

### OUR COMMON CREED OF MISSIONS.

We desire in love for our blessed Lord, and for all who have named His name, to call attention by way of encouragement to the essential unity of the Church with respect to those fundamental doctrines upon which the missionary work is made to rest. In minor things we differ. We are called by different names; we have different rubrics as to church order, and it may not be altogether a misfortune that the Churches of Protestant Christendom are organized by cohorts, so long as they recognize themselves as one army, marching under one Captain. But while we are called to surrender nothing that is a matter of sincere conviction, we may emphasize those more essential points in which we are one; and thus greatly increase our efficiency in the common effort to evangelize the world.

There is need in this age, and in the present strife and tumult of religious thought, that we join hands with respect to the great truths in which we are agreed; namely, the fact that all men are ruined by sin and are in perishing need of salvation; that Jesus is the all-sufficient Saviour and the only name given under heaven among men whereby we must be saved; that the omnipotent power of the Holy Ghost is indispensable in transforming the hearts and lives of men; that salvation is by faith in Christ, and that in order to extend that faith it is necessary to "go into all the world and preach the Gospel to every creature"; that every church should be a missionary church and that every Christian believer should, according to his means, become directly or indirectly an ambassador of God to the perishing. On all these points we are united; what remains is to actualize and illustrate our common profession.

We are a great host representing all the Protestant Evangelical denominations. We stand together against all those errors which would deny the Divinity of Christ and dispense with a vicarious atonement; which would explain away the personality and office work of the Holy Ghost; which would weaken the authority of the Word of God; which would teach the perfectibility of human nature without Divine aid; which would deny the universality of the religion of Jesus Christ, and virtually remand it to a place among the ethnic faiths; which would regard Christian experience as a development from naturalistic elements and not the work of a regenerating grace; which would proclaim a mere gospel of humanity and proclaim a universal brotherhood without the headship of Christ; which would rest in a charity of practical indifference and regard the great work of evangelizing non-Christian nations as an impertinent intrusion. Let us never forget that resistless logic of Christianity which makes the work of missions essential to our home theology, which must insist that if Christ be not necessary as the Saviour of all men He cannot, by the terms of His gospel, be necessary to any.

### NO NEED OF DISCOURAGEMENTS.

Possibly many in the Church of Christ are disheartened by those obstacles which arise in connection with the mission work. But have not obstacles appeared in every stage of the Christian conquest? What discouragements confronted the labors of the Apostolic Church, whose greatest successes were

wrested from the persecutions which scattered abroad the disciples as chaff before the wind, but which under God proved rather a seed-sowing of the truth far and near. How were the churches of the first three centuries overwhelmed by heathen persecution!

We meet obstacles in the restrictive measures of non-Christian governments; in the false philosophies of proud old systems; in the disturbing influences of false representatives of our own Christian land in all heathen marts; in the corrupting contact of pernicious commerce in opium, or whiskey, or fire-arms; in the prevalence of western vices where only truth and righteousness should be disseminated; in the over-reaching of more powerful nations against the weaker tribes and races; in unjust legislation and the abrogation of solemn treaties; in the efforts of infidelity to thwart the teachings of the truth wherever missionaries have proclaimed it.

But what are all these obstacles compared with those which have appeared again and again in the history of the Church? What have we to compare with the overthrow of the Sainted Augustine and his North African Churches by Vandal incursions? If all our difficulties and discouragements were summed up together, they would not equal the Huguenot massacres and exiles (and yet that fierce persecution sent Christian colonists to many lands). In the British Isles, from which we have sprung, Christianity was once well-nigh extirpated by our own savage ancestors. And again in the eighth and ninth centuries, when missionary zeal and labor had re-established the truth, it was almost overwhelmed by the incursions of the Norsemen, and the religious institutions that had been established around the coast of Ireland and Scotland were swept as with the besom of destruction, yet what hath God wrought in and through the British Isles? Shall we then in this age, with all the power that God has placed at our disposal, be discouraged and lose faith or relax effort on account of the difficulties that arise in our path? If the truth be told one obstacle now outweighs all others; it is found, not in outside oppositions, but in the worldliness and apathy of the Church herself. If she were to rise up to the full measure of her power, all the opposing forces of earth and hell could not resist her triumphant march.

## MISSIONARY SUCCESS AN EARNEST OF DIVINE FAVOR.

There is no sublimer story in human history than that which sketches the majestic march of the Christian faith from Jerusalem and Judea to Arabia, Egypt and Africa, to Asia Minor, Greece and Italy, and through the whole Roman Empire; and thence northward and westward, till French and Spaniards, English and Germans, Scandinavians and Slavonians were enlightened and modern Europe was won; and thence across the ocean to the New World; and from the Old World and the New to all the East and South among the mighty Pagan peoples of Asia and Africa and the islands of the sea. And in this march the Church has simply been fulfilling the great prophecies and realizing the grand promises of Scripture. The foreign missionary work of our day represents the later stages of this world-wide movement, and is as clearly under the inspiration and leadership of Jesus Christ as the work of Paul in Asia, and of James in Palestine.

Nothing in all the Christian era has given a greater proof of God's favor and blessing than the success of this closing century. In the first hundred years after Christ's ascension only about five hundred thousand nominal Christians received the faith. During the one hundred years of modern missions over three millions have accepted Christianity as the true religion and

have been converted from their ancestral errors to the faith as it is in Jesus Christ.

The conversion of the Sandwich Islands, the New Hebrides, the Fiji Islands, the Georgia and Friendly Islands, Australia, and many other islands of the sea, affords the clearest evidence of God's favor. They are standing miracles of blessing and success. The annual average of conversion in Africa is 17,000 souls. Fifty years ago there were but six Protestant Christians and two native helpers in China; now there are 50,000 communicants, 1,700 native helpers, and 18,000 youths in Christian schools. Japan has 35,000 professing Christians won in twenty-two years.

Parts of India are experiencing a Pentecostal outpouring. In the past three years 60,000 heathen have turned from idols to Jesus Christ and been baptized in the missions of the Methodist Episcopal Church. The North India Conference has more Sunday-school scholars than any Conference of that Church in the United States. The great work of the Baptist Missions in Telegu during the past fifteen years, shows the blessing of a wonder-working God.

The Bible as a whole, or in portions, has been translated into more than 300 different languages or dialects—much the larger part of this work having been done by missionaries—so that probably four-fifths of the unevangelized population of the world may read or hear, in their own tongue, of the inspired word of God.

But the great work is but just begun. It is only a score of years since Livingstone ended his adventurous life-service on his knees near Lake Bangweola, and laid the evangelization of Africa upon the heart of the Christian world. Then mission stations were numerous on the coast, but there were scarcely half a dozen in the interior. During this brief interval Christian missionaries have pressed toward the interior of the continent from the north and the south, from the east and from the west; and still the doors of opportunity open more rapidly than the zeal of Christian nations can enter them.

### OUR MANIFOLD OBLIGATIONS.

We beg leave to present in briefest form some of the obligations that have been laid upon us who live in this age of the world. First of all is the command of our blessed Master, accompanied by the fact of His own Divine example of sacrifice for the salvation of men.

Second: Our obligation to those early missionaries who bore the gospel to our own ancestors who, long after New Testament times, were in the depths of barbarism.

Third: Our indebtedness to those missionaries and missionary settlers who bore the gospel to this continent, and planted those religious institutions whose beneficent influence we have enjoyed from our childhood. Freely have we received; let us freely give.

Fourth: The duty which rests upon us to follow up the noble work of the pioneers of modern missions who lived down the opposition of a worldly Christian sentiment at home, and overcame heathen prejudice abroad; who translated the Word of God into hundreds of languages, and laid many foundations for us to build upon; and many of whom sealed their labors with their lives in fields where there is now free access.

Fifth: We owe a debt to those who more recently have gone from our own communities and churches, and from our own circles of kindred, and who now in the heat and burden of the day demand our sympathy, our prayers, and our support. To follow up the work of all these is now easy.

We have the opportunity, the facilities, and the means. How can we excuse ourselves if we selfishly squander our lives and our possessions and die with this accumulated duty unfulfilled.

### UNION AGAINST UNJUST CRITICISM.

There is need just now for union in missions as a matter of common defense. It is an age which, through various forms of literature, boldly challenges the supreme claims of Christianity,—its teachings and its work. The cause of foreign missions is especially liable to assault, as it is far off, and therefore may more safely be made the subject of ignorant ridicule. It may be impossible to convince the outside world that such representations are erroneous; but the whole membership of the churches should be made intelligent to the end that they "may be steadfast, unmovable, always abounding in the work of the Lord."

The Protestant Christians of America now number several millions. They are among the most intelligent of all classes of our citizens. They are moved by the highest principles, and their common effort for the evangelization and uplifting of all mankind is the very noblest and most inspiring of human enterprises. They have more than an average degree of wealth and influence, and if that influence could be subsidized by a general and complete coöperation, there is no other force in the world that could successfully resist it. If by their common belief and teachings, their harmony of plans and methods, their union in such forms of appeal or published facts and statements as shall instruct and inspire public sentiment, these great masses of Christian believers can be led to act as one united body, there will be presented a spectacle of Christian union and a volume of moral earnestness and power, which will impress the nation and the world with the divine reality of the Gospel.

### THE FINAL RALLY OF THE CENTURY.

We are now in the last decade of the Nineteenth Century. We call upon all who love the Lord Jesus Christ to pray with all earnestness that these may be years of special harvest. In some mission fields it is already demonstrated that by the Spirit of God thousands may be gathered where there have been only hundreds or scores. Let us ask great things and expect great things. By true Christian comity as between all our different organizations, by economy of resources, by more and more of the spirit of fraternal counsel and coöperation, we pledge ourselves as official administrators of the work of Missions, to do our part as God shall give us wisdom and strength. And with this pledge we call upon all who have influence to join with us in an effort to awaken the whole Church in the United States and Canada to a sense of the unprecedented opportunity that is now before it.

We plead with instructors in colleges and theological seminaries to hold up the great work of Missions before the young men who are under their care, realizing as we do from some blessed examples, how potent is the influence which may thus be exerted.

In the name of our respective Boards and Societies we most earnestly call upon all pastors of churches and their associate officers and overseers to embrace the opportunity afforded them. They have an influence which none others can exert. They have access not merely to those who are willing to read missionary literature or hear missionary addresses, but they may from Sabbath to Sabbath press upon all the people the divine reality and the di-

vine obligation of this great work. They alone can rally and move the entire rank and file of the Church.

We call upon superintendents and instructors of Sabbath-schools to realize that soon the young generation under their care must take the entire responsibility of this vast work.

We welcome and invite to still greater participation the noble efforts of the women of the Church in their various organizations. Let them by every means enlist the thousands of their sex who are yet indifferent.

We extend the hand of cordial invitation to Young Men's Christian Associations and Young Women's Christian Associations, to societies of Christian Endeavor, to the Epworth League, to all guilds and societies of the young in any branch of the Church, to join in one common effort for the salvation of the world, and to unite with new meaning and emphasis in the divinely prescribed petition, "THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."





# American Home Missionary Society,

BIBLE HOUSE, NEW YORK.

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## A PULL ALL TOGETHER.

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BY REV. WM. KINCAID.

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CHRISTIAN workers, nowadays, need to sit at the feet of the old man with the bundle of sticks, to learn the lesson that in Union there is strength. Individual sticks may be broken, but, tied together in a bundle, they cannot be. "All at it, and always at it," was John Wesley's recipe for subduing the world to Christ. But that sagacious observer knew that "all" might be at it, and "always"; and yet, if they worked in a random and hap-hazard way, they would fail of the end. Hence, he introduced "method" into all his religious enterprises, and became known to the world as a Methodist. Next to its fervor of Christian zeal, the great church which Wesley founded owes its success to that minute and exhaustive organization that gives each man, woman, and child, his own proper work, and combines all energies toward a common end. "A strong pull, a long pull, and a pull all together," should be the motto of the Christian church. We may pull strong, and pull long, but until we learn to pull all together, we shall never start the load.

Organized co-operation is the open secret of the great industrial, social, and political successes of the day. In the vast factories, where thousands of operatives toil, division and subdi-

vision of labor, to an extent never practiced before, achieves surprising results. On the eve of an election, the political papers ring with the cry: "Organize! Organize!" And, other things being equal, it is the party that is best organized that wins the day. In "machine politics," it is not the machine that is to be condemned, but the bad men who run it. The children of this world are wiser than the children of light. They know that it is organized energy that succeeds, whether in an unrighteous or a holy cause.

The Bible is full of encouragement to methodical and co-operative effort. Christ assigns "to every man his work." The apostle exhorted the Corinthians to do all things "decently, and in order," and rejoiced in "beholding the order" of the Colossians. The worst thing that Job can say of the grave is, that it is "a land of darkness, *without any order.*" There, organization falls back into disorganization, and hence there "the light is as darkness." The centurion at Capernaum knew, from his experience in the veteran legions of Rome, the value of method and discipline. Hence, his conception of the kingdom of Christ was that of an army in which every man has his place, and is instantly responsive to the word of command. "I say unto one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it." Christ heartily commended his thought. It would be hard to point out in Bible history where God undertook to accomplish any great thing for

men without system and combination. There is, indeed, "no restraint to the Lord, to save by many or by few"; but the few are generally, like Gideon's three hundred, a well-drilled company, who stand "every man in his place about the camp" of the enemy, and blow their trumpets, and break their pitchers in perfect concert at the word of human command.

Among the striking and unsuspected powers that woman has developed in our day, is a wonderful facility for organization. The Woman's Christian Temperance Union is a masterpiece in this line. Every phase of the multifarious Temperance reform—education, literature, the pledge, the press, and so on—has its own skillfully devised bureau, and every village and hamlet has its own local "Union," inspired and directed by the larger "Unions" in the county, State, and nation. The commander-in-chief sits at Evanston, or elsewhere, "touches her little bell," and there is response along the entire line. The subtile and pervasive power of this vast combination, the politicians have already felt, and they will feel it more and more. When machine meets machine, then comes the tug of war.

The same genius for organization appears in our Congregational "Woman's Board." Its coming has imparted a new impulse to foreign missionary work. It brings all elements into co-operation, combining the ladies into "Auxiliaries," the young ladies into "Circles," and the children into "Bands." The concert of action thus secured, and that invaluable *esprit de*

*corps* that the sense of numbers and the touching of shoulders give, have achieved a marked success, so that in some States the collections of the ladies have left the desultory and spasmodic giving of the churches far behind.

And now, a sign of the times in home missionary work is a gradual consolidation of the women of our churches in the great effort to save our land. It is plain that the era of impulsive and irregular beneficence in this direction is nearly at an end. The sending of a missionary box to this place, or the giving of a little money beyond, as a tale of frontier need or suffering reaches the ear, is felt to be inadequate. It is a low type of benevolence that moves only now and then in response to touching incidents and thrilling appeals. Our sisters are rising to a higher plane of sustained and organized effort. It is the steady stream that turns the wheel, and not the occasional pailful. An intelligent and comprehensive view of the home missionary campaign that is to last for years and extend to every corner of our vast domain shows the need of permanent and thorough organization. The women of every church should have a part in the movement. The disposition to turn aside and work alone is not that which organizes victory. The name, "Woman's Home Missionary Union," which several of the States, in perfecting their organization, seem inclined to adopt, is significant. In *union* there is strength. United we stand, divided we fall. "A strong pull, a long pull, and a pull all together."

A M E S S A G E

from

MONSIGNOR BONOMELLI,

The Bishop of Cremona, Italy.

addressed to

MR. SILAS MC.BEE.

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AN APPROVED TRANSLATION FROM THE ORIGINAL ITALIAN.

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A Conference of representatives of all the Christian denominations, held with the noble aim of better making known Christ and His Church to consciences which feel and exhibit in practice all the profound and fecund beauty of religious aspirations, is a fact of such importance and significance that it cannot escape the attention of any one who may follow the Conference, however superficially, in what a degree the most profound problems are agitating and revolutionising the modern spirit.

This Conference indeed proves that religious feeling ever exercises a supreme influence over the entire life of man, and that the religious factor in our day, as throughout all time, stimulates and urges on human activity towards new conquests in the path of civilisation. The progress of science, the various phases of philosophy, the evolution, both of thought and of practical life, these all group themselves round the religions which human history displays and classifies at different epochs. It has been well said that as the prism exhibits the various colours contained in light, so mankind displays the various forms and shades of religion.

Moreover, your Conference, which is being held in  
Scotland /

Scotland, the land of strong and noble ideals, though at one time torn asunder by religious strife, is a triumphant proof of another consoling fact; the most desirable and precious of human liberties, religious liberty, may now be said to be a grand conquest of contemporary humanity, and it enables men of various faiths to meet together, not for the purpose of hating and combating each other, for the supposed greater glory of God, but in order to consecrate themselves in Christian love to the pursuit of that religious truth which unites all believers in Christ. United in one faith, the various spiritual forces combine in the adoration of the one true God in spirit and in truth.

For these reasons I applaud your Conference.

I know very well that some sceptical spirits, saturated in gross materialism, or cold positivism, may smile at your initiative, and tax you with Utopian optimism, or with being well meaning dreamers, shutting your eyes to the realities of life.

Such will not fail to say that you, being yourselves profoundly divided in your religious beliefs, of which you endeavour to be the jealous guardians, cannot have any data or principles, accepted by all, on which to base your discussions. Besides /



Besides, religion is too much a matter of individual conviction and feeling for us to hope ever to see one only Church, capable of embracing all the believers in Christ.

But no, only a superficial observer could be deluded regarding the practicability of such efforts. Yours, gentlemen, is not an optimistic idealism, nor an idle dream. The elements of fact, in which you all agree are numerous, and are common to the various Christian denominations, and they can therefore serve as a point of departure for your discussions. It is therefore legitimate to aspire to a unity of faith and of religious practice, and to work for its realisation by the consecration of all energies of mind and heart. This is a work in which we in our day may well co-operate. In this field, as in others, it is well to keep in mind that from the clash of opinions discussed in a free and calm spirit, sparks of truth cannot fail to be elicited.

Now, on what matters, and on what principles are you agreed, gentlemen? To my thinking they are as follows: } Like myself, all of you are persuaded that the physical, ethical and social developments of life do not satisfy man, because man, whether he wills it or not, is oppressed by the Infinite, and this consciousness, from which he cannot deliver himself urges him to harmonise his physical and social conditions with the supreme Reality, which is God, the source of all these conditions, and to which they are subordinate. Without such harmony the ethical and social /

life loses its significance, and impresses us with its insufficiency. Faith, therefore, in God the Creator, which bestows on human life, an eternal and absolute value, is for you the primary point of agreement. You all share Faith in Christ, the Redeemer; "Christ reveals Himself, and is adored as Divine; this is a religious fact of unequalled importance. Jesus has, in reality, not vanished either from history, or from the life of Christianity; He lives at all times in millions of souls, he is enthroned as King in all hearts. The figure of Christ has not the cold splendour of a distant star, but the warmth of a heart which is near us, a flame burning in the soul of believers and keeping alive their consciences. Putting aside certain opinions, which, honoured at the moment, may possibly be abandoned to-morrow, criticism had hoped to effect a complete demolition of the conception of Christ, but what criticism really demolished, was merely irrelevant matter..." The Figure of Christ, after all the onslaughts of criticism, now stands forth more pure and divine than ever, and compels our adoration.

Thus we are united in the profound conviction that a universal religion is necessary, and that this must be the Christian religion, not a cold and formal religion, a thing apart /

apart from human life, but a living force, pervading the human soul in its essence, and its various manifestations, a religion, in short, which completes and crowns our life, and which bears fruition in works of love and holiness.

Again, all of you feel the need of a Church, which may be the outward manifestation of your faith and religious feeling, the vigilant custodian now and here of Christian doctrine and tradition. It sustains and keeps alive religious and individual activity, in virtue of that strong power of suggestion, which collectivity always exercises on the individual.

"Sir", exclaims Johnson, "it is a very dangerous thing for a man not to belong to any church"!

And this is true; how many of us would fall a thousand times, were it not for its support!

Finally, from the various Churches and religious denominations, into which you Christians are divided, there arises a new unifying element, a noble aspiration, restraining too great impulsiveness, levelling dividing barriers, and working for the realisation of the one holy Church through all the children of Redemption.

And now, I ask; are not these elements more than sufficient to constitute a common ground of agreement, and to afford a sound basis for further discussion, tending to promote /

promote the union of all believers in Christ? On this common ground, gentlemen, having your minds liberated from all passions, or sectarian intolerance, animated on the contrary by Christian charity, bring together into one focus the results of your studies, the teachings of experience, whether individual or collective, calmly carry on research, and promote discussion.

May truth be as a shining light, illuminating your consciences, and making you all of one heart and one mind. My desire for you is but the echo of Christ's words, which have resounded through the centuries:- Let there be one flock and one shepherd.

The Jewish Evangelical Mission and the Bonar Memorial Mission have combined the Glasgow Enterprise for service under the direction of our Committee, and the Rev. W. M. Christie, formerly missionary to the Jews in Safed, Palestine, and in Aleppo, Syria, has been appointed missionary in charge. He has already begun his duties, having received a most cordial welcome. Mr. Christie's exceptional qualifications, his long and varied experience, and his whole-hearted devotion, justify the hope that a period of fruitful work is opening among the 12,000 Jews of Glasgow. Thus the reproach of doing

nothing for the children of Abraham at our own doors is being effectively rolled away.

We ask the help of the Church, then, that we may be able to appoint at an early date a new missionary to Hebron and to Safed; new evangelists at Tiberias and Constantinople; a lady worker among the women at Budapest; and that we may maintain in strength and efficiency our fresh enterprise in Glasgow.

Present  
Needs.

W. EWING, *Convener*.  
JOHN CAIRNS, } *Vice-Conveners*.  
JAMES AITKEN, }  
GEO. MILNE RAE, *Secretary*.

## AGED AND INFIRM MINISTERS' FUND.

ANNUAL COLLECTION ON SABBATH, 19th NOVEMBER 1911.

THE collection is one of very special importance in the interests of the many congregations in the Church whose ministers, through age or infirmity, are no longer able to fulfil their ministerial duties and are obliged to retire from active service. Few ministers are in a position to do this without receiving some retiring allowance, and it is only by such a general fund as this that such a retiring allowance can be provided and congregations relieved.

The Church will surely not fail to respond to an appeal for the increased income necessary to deal justly and honourably with those who have served it faithfully as long as God gave the strength for service.

### FREE CHURCH SECTION.

It is desired that the Fund should meet the allowance due to senior colleagues so as to relieve the Central Fund; and to a large extent it has been able to do this, but has not yet been able to give the full relief required. Unless the income from congregational collections is steadily maintained the Central Fund will suffer loss, which in the present circumstances of the Church would cause great inconvenience.

The amount of grants payable from this branch of the Fund, including the probable sum required for the relief of the payments to senior ministers from the Central Fund, is fully £11,000, of which about £3000 at least requires to be raised by the collection.

A serious loss of annual income has resulted from the allocation of capital made to the Free Church, and a large increase in the sum raised

by the annual collection is necessary to make up for this.

The Fund has rendered splendid service in the past to the congregations of the Church, in facilitating the arrangements necessary for the election of colleagues and successors in collegiate charges, and great hardship would come to aged ministers, and injury to congregations requiring a more active ministry, if a liberal response to the claims of the Fund should not be given by the congregations of the Church.

### UNITED PRESBYTERIAN SECTION.

This Fund is charged with meeting the claims of ministers who, through age or infirmity, are incapacitated for the regular work of the ministry, and whose ministerial income after retirement from the pastorate is, even with the £65 annuity it affords, less than the standard minimum stipend of the Church. The total revenue required last year for annuities, etc., was £5532 in respect of seventy-eight annuitants. This year there has been an increase in the number of annuitants, eighty-two being now on the list. A considerable increase in the amount of the collection will be necessary if the annuity of £65 hitherto given is not to be reduced to £60.

The annuitants have spent a lengthened period in the ministry, chiefly in charges affording a small stipend, and many of them have received no annual allowance from their congregations.

JOHN COWAN, *Convener*.  
JAS. A. TOD, *Vice-Convener*.  
JOHN YOUNG, *Secretary*.

## THE DELEGATION TO THE LANDS OF THE CZECH AND THE MAGYAR.

BY REV. G. A. FRANK KNIGHT, M.A., F.R.S.E., FERTH.

TOWARDS the eastern flank of Europe there lie two principalities somewhat off the beaten track of tourists. Bohemia is a fertile land whose soil has been so often drenched with blood, that for long it was known as the "cockpit of Europe." Hungary is a progressive kingdom whose gallant struggles for liberty under Széchenyi and Kossuth, Deak and Gorgei, are still fresh in the memories of the sympathetic British nation.

Both these peoples possess Churches professing the Reformed faith. But while the Protestants of Bohemia and Moravia are a struggling body, numbering only about two per cent. of the population, and having no more than ninety-six churches and seven preaching stations, the Hungarian Reformed Church embraces no fewer than 2062 congregations, and as many ministers, with a membership of over two million souls.

It was to visit this large Presbyterian Church of Hungary that, in September, a Delegation consisting of 23 ministers, 6 elders, and 7 ladies journeyed across the Continent, and travelled in Hungary over 1350 miles. The United Free Church party included the Moderator, Dr. Wells; an ex-Moderator, Dr. Young; and seven other ministers, with four elders. The Church of Scotland sent three ministers and one elder (the Master of Polwarth). The Reformed Presbyterian Church of Scotland, the Original Secession Church, the Welsh Presbyterian Church, were each represented by a minister. The Presbyterian Church of England was represented by our leader, Dr. Mathews, the secretary of the Presbyterian Alliance, and by one elder. The Irish Presbyterian Church sent its Moderator, Dr. Macmillan, an ex-Moderator, and four other ministers. Canada furnished one minister, and Czevea sent two professors. We were thus a truly cosmopolitan body. Yet, amid our diversity, we felt we were exemplifying the motto of the Presbyterian Alliance, under whose auspices we travelled, *Vivam corpus in Christo*.

Bohemia we visited on the way out. At noon on 7th September, the delegates assembled in Prague before the Týn-kirche, that vast church, once Hussite, now Catholic, where George Podiebrad, the only Protestant King of Bohemia, was crowned. Marching across the great square—the Grosse Ring—we were received with a civic welcome: one of the grand Council Chamber of the Town Hall, on one of whose walls we remarked with interest a huge and striking picture of Huss before his Popish accusers. It was most gratifying

**Roman Catholic Hospitality.** that within a strongly Catholic city a Protestant delegation should receive such a cordial welcome from the Lord Mayor and the Town Council. We were conducted to a balcony overlooking the Square, and from this "coign of vantage" we could picture with vividness the grim tragedy of 21st July 1621, when, on that piazza, twenty-seven of the leading Protestant nobles and citizens were beheaded after the battle of the White Mountain. With hushed hearts we also entered the little chapel where these martyrs received the Communion immediately before they were led out to execution, and we were reminded of the frightful cruelty Rome has ever shown towards the faithful in Huss's land.

As the Church in the Kronenstrasse where our first conference with the Bohemian brethren was to be held was a little difficult to find, I was a few moments late

in arriving at the spot. But how homely and familiar it all seemed when I entered the densely packed building, for there, right opposite me, was the Deputy Clerk of our Assembly, Mr. R. R. Simpson in the chair! And as the Moderator and ex-Moderator were both present too, one could for the moment fancy oneself in the United Free Assembly Hall! The papers, contributed alternately by ourselves and by our Bohemian friends, were translated into Czech or English as the case might be. They dealt with the practical work of the ministry; the grave problems that confront the Protestant Church; the necessity for new exertions in caring for the young, and for the members of the Bohemian Church in the "Diaspora," i.e. those scattered in distant cities, such as Vienna; the need for a new ideal of what a consecrated spiritual life might be, etc. etc. It was urged that if some of the wealthy British congregations would undertake to pay the salary of an evangelist in a village, they would be conferring a great boon on the poverty-stricken and struggling Protestant Church of Bohemia.

At the evening meeting Sir David Paulin occupied the chair. Such were the beauty and the heartiness of the singing of the 100th Psalm in Czech, that the delegates requested the large Bohemian congregation to let them also bear the 23rd Psalm. The people responded with immense fervour, and sang the words to a weird tune which made one think of the persecuted faithful in past centuries singing it on the lone hillside, like our Covenanters. One paper read to-night was of singular interest, "How will the Reformed Churches

celebrate in 1915 the five-hundredth Anniversary of the Death of John Huss?" Huss has become the great national hero of Bohemia, and even Catholics and infidels claim him as one who embodied the patriotic aspiration of the Czechs. But the Protestant Church feels that he was more than a patriot; he was a martyr; and various plans were suggested of worthily commemorating the death of one whose heroism has east imperishable lustre on Bohemia. Let us hope they will be wisely guided, and that much good will result.

It was after midnight ere we retired to rest, and it was therefore not very easy to be up next morning at 5.30 a.m., for the fatigues of the previous day in the sweltering heat had been great. But it was pleasant to reach Taber, Zizka's old stronghold,

**In Zizka's Stronghold.** after a run of seventy miles from the capital. Marvellous to relate, this intensely Catholic town actually supplied carriages at the civic expense to convey the delegates from the station to the Town Hall; and for the first time since the Reformation a Protestant delegation was officially received by the Chief Magistrate with every honour. Nothing could have been more gracious than the kindly welcome afforded by the Mayor; and, as the whole town was that day *en fete* in honour of the Virgin, it was a striking demonstration to the thousands of gaily dressed persons in the streets that Protestantism was a religion which even Catholic magistrates at times delighted to honour.

We visited the church of the little Protestant congregation, at present without a pastor, and Dr. Drummond addressed some stimulating words to the elders, urging them not to fear oppression, but to make a bold stand for God and to let their light shine. Under the guidance of Herr von Nagy, formerly pastor in Taber, but now settled at Wannowitz in Moravia, we walked round the ancient fortifications of the town, and as we listened to his glowing description of the history

of the spot in Hussite times; as we stood round the solitary remaining stone Communion Table in the square (there used to be twelve) at which Zizka's warriors partook of the Sacrament before going to battle; as we saw the exact place pointed out where the Spaniards stormed the causeway so foolishly erected by the Taborites across the moat, and noted the portal through which the

the spiritual uplift our visit had been to the struggling Protestant Church.

The next day we found ourselves in another kingdom. After a night spent in Vienna, we entered Hungary under the most favourable auspices. The Hungarian Government most generously placed at our disposal, free of charge, a luxuriously appointed railway car to be our home during



THE PRESBYTERIAN DELEGATION TO HUNGARY, TAKEN ON AN "OFF" DAY AT TATRA-FURED.

*Front Row* (right to left)—Dr. Mathews; Bishop Antal; Mrs. McClymont; Mrs. Christie; Mrs. Macmillan; Mrs. Murphy; Mrs. Phillip; M. de Szilassy, President of the Supreme Court of Hungary.

*Second Row* (right to left)—Rev. D. H. Macdonachie, Newtownards; Rev. R. K. Hanna, Whiteabbey; Rev. Dr. Macmillan, Belfast; Rev. Dr. McClymont, Aberdeen; Rev. Geo. Henderson, Monie; Rev. Dr. Wells, Glasgow; Rev. John Reid, Inverness; Mr. R. R. Simpson; Rev. Dr. Young, Edinburgh; Mr. Varga, Budapest; Mr. Honvath, Budapest; Rev. G. A. F. Knight, Perth; Mr. J. M. Waite, Manchester; Rev. Dr. Campbell, Montreal.

*Third Row* (right to left)—Rev. Geo. Christie, Edinburgh; Rev. Dr. Kovatz, Szatmar; Rev. Henry Paton, Edinburgh; Mr. Ernest Young, Edinburgh; Rev. R. R. Williams, Towyn; Rev. S. J. M. Compton, Ballymoney; Rev. Dr. Murphy, Cork; Rev. C. W. Hunter, Ballyrashane; Mr. Geo. E. Phillip, Edinburgh; Rev. John Cairns, Dumfries; Rev. James Aitchison, Falkirk; Rev. Dr. Smellie, Carluke; Rev. Mr. Pongraz, Papa.

*Fourth Row*—Rev. Dr. Drummond, Edinburgh; Rev. G. L. Pagan, Edinburgh.  
The Master of Polwarth, Mrs. Scott, Sir David Paulin, Rev. Dr. Moody, and Miss Moody were not present on this occasion.

enemy poured into the doomed city—all the glory, the heroism, the pathos, and the tragedy of those grim days of persecution came back on us with singular force. The Bohemian Church to-day has still a terrible struggle with Romanism, but it is showing high courage; and with the memory of the martyrs to animate them, pastors and people alike are facing the future with confidence. There were not a few expressions of thankfulness for

the next fortnight's constant travelling. In great comfort, therefore, though the weather was abnormally hot, we travelled to Papa, where is situated the first of the five theological colleges we were to visit. We were met at the station by a distinguished deputation, including Bishop Gabriel Antal, Superintendent of the Trans-Danubian province, and now a member of the House of Lords; Dr. Geza Antal, Professor of Theology and

Member of Parliament; Dr. Németh, Professor of Hebrew, and many others.

Driving up in carriages kindly provided by the town, we were astonished at the extent and the completeness of the educational premises. In a country where Romanism is a ceaseless foe, the Protestant Church in self-defence has to maintain her own schools and colleges.

The Elementary School has 250 pupils; the Boys' Seminary has 650, with 20 teachers; the Girls' High School has 150, with 15 teachers; the Normal College for Girls has 118 students; the Theological College, founded in 1531, has 50 students, and there are 6 Theological Professors. One hundred and twenty of the girls are in residence in the College; and, including boarders and non-residents, there are upwards of 130 Jewesses receiving instruction in this Protestant school. The library has 40,000 volumes (including a Gaelic Bible), and 1000 new volumes are added every year.

Lunch was provided in a hall decorated with festoons and flowers, and we were gracefully waited on by a bevy of the Normal College lady students, all dressed in white. Some remarkable speeches were made. The Lord Provost, a Roman Catholic (the city numbers 22,000 inhabitants, of whom about half are Catholic), welcomed us in name of the Corporation. The Bishop of Hungary and Britain, but stated that the strongest link of all was their common heritage in the

Gospel of Christ sealed by the blood of the martyrs. At the Conference which followed, the Rector of the College said that the history of their Church was "written in blood," and even still the fight was keen. Everything is done to prevent Romanists leaving the Papal church, and Rome is incessant in her attacks on the liberty of the Protestant communities. He confessed that their Church life was not what it should be: they were slumbering, they were dwelling too much in the past, they relied too greatly on their Calvinistic orthodoxy, and they needed new quickening from on high. Much of the new tide of spiritual life which is reviving the ancient Church in Hungary is due to the influence of those students, now pastors, who through the bursars provided by the United Free Church of Scotland have been able to spend some sessions in attendance at our

United Free Church Bursars. The United Free Church have been able to spend some sessions in attendance at our Church's Colleges in Scotland. We expressed our sympathy with our brethren in their long struggle with the Turks on the one hand, and Catholic Austria on the other—a struggle which has absorbed their energies and kept them apart from the main currents of Western religious life. We urged them to be steadfast and loyal to evangelical truth, and to labour for better times, wherein Christ's Gospel would again reign in Hungary.

After receiving every kindness from our hosts, we were again driven to the station, and were conveyed in our railway car to Komaron (Komorn) on the Danube, where we were billeted among friends in the town.

Sunday morning found us at 9 a.m. in the large Protestant Church. Many features of the service took one back in thought to the days of our forefathers. The men massed on the right hand of the pulpit, the women on the left; the opening psalm while all stood, and then another psalm more slowly sung while all sat; the standing during prayer and during the reading of the Scripture; the white-washed interior, and—the total absence of all ventilation, not one of the windows being capable of being opened. Bishop Antal preached, and was followed by Dr. Macmillan, whose earnest address, spoken from the Communion Table, was translated clause by clause to the large congregation. Protestantism in Hungary is largely identified with nationalism, and therefore at every service we found that the National Anthem is sung. It is a prayer to God to bless the land of the Magyars, and we felt we could very heartily identify ourselves with the petition.

Emerging after the service into the garden of the Bishop's house, we saw a group of men drawn up in line whose presence in church had attracted our attention. They were all of heroic build, swarthy features, typical Hungarians, wearing short cloaks with Astrachan collar, over which hung solid silver chains. They had caps with tall feathers, and were adorned with ribbons of the national colours—green, red, and white. We were informed that they are the honoured descendants of the founders of the Church centuries ago; and the piety and heroism of their long-gone ancestors are recognized by the position of honour and dignity in the congregation which they now occupy. We were also told that when the bells of their church were being cast, these men all cut off the silver hiltons from their coats and threw them into the cauldron. Hence the beauty of the music of the bells, which speak of self-sacrifice for God's cause! In the square near the church, the Reformed pastor was in 1631 burned alive for his devotion to Christ (a statue to the Trinity now marks the spot); and these stalwart sons of heroic forefathers seemed as if they also would be ready to go to the stake, if need be, for the cause of religious truth.

In the afternoon we were entertained with the greatest hospitality at the country seat of M. Daranyi, ex-Minister of Agriculture, equally eminent for his devotion to the cause of Christ, and for the splendour of his work in opening up the resources of his country. Fifteen years ago, the spot where his estate is now situated was a dismal swamp on the banks of the Danube. As an object-lesson of what can be done to reclaim waste ground, M. Daranyi has transformed this wilderness into a paradise of beauty, his pretty house, with its green tiles and conservatory, nestling amid parks and woods and gardens filled with every kind of flower and fruit. Very pleasant and refreshing was it to sit, after lunch, under the trees, and to let our voices float over the quiet river while we sang the 23rd Psalm, listened to a few addresses, and engaged in prayer. It was a fitting prelude to the strenuous work that lay before us. A Sabbath calm reigned over all the beautiful scene, and, as the evening drew on, the afternoon of gorgeous beauty melted into a sunset of such marvellous crimson and gold as made the Danube almost an enchanted river.

But the day was not yet over. The kind friends of the Komaron congregation had arranged for us an *A Love Feast*. Again, a "love-feast." In the crowded hall of the gymnasium we had before us supper service into which many elements entered—singing of psalms and hymns, prayer, solos referring to the old sad days of persecution when pastors were made to serve as galley slaves, the Hungarian National Anthem, the British National Anthem, sung with great vigour by a male voice choir in Hungarian, a statement from Dr. Mathews, and an earnest evangelistic address by Mr. Christie of St. Andrew's Parish, Edinburgh, on Christ's parable of the Vine and the Branches. This ended a memorable Sabbath.

I reserve till next month the account of our remarkable journey eastward through the cities of Hungary.

(To be concluded.)

## "THE STORY OF ISLAM."

DEAR SIRS,—May I ask through the medium of your columns if any kind friends in the Church have old copies of the *Story of Islam* which they could sell cheaply, to be used in a country congregation? The attempt to start a Junior Study Band is about to be made, and it would be an advantage to the starters to be able to procure about eight copies of the above-mentioned book to give members, and thus awaken interest.—Yours truly,  
C.



Extracts from the Minutes of the Punjab Mission.

The report of the inter-mission committee on Inter Relations in the Punjab Missions was read and accepted, and it was resolved:

- I. That a worker not in employment should not be engaged without reference to his last employer.
- II. No worker without being released by his employer or ecclesiastical superior should be given employment.
- III. Such workers as have been educated for their positions by the Missions wherein they are under employment should not be negotiated with, nor approached by any other employer without the consent of the employe's superior.
- IV. When a worker has been transferred from one Mission to a similar work in another, his salary should not be increased.
- V. As we are workers under one Master and laborers in the same field, we desire to avoid everything that will in any way detract from our hearty co-operation and the advancement of the Lord's work. Therefore we agree to the following rules.

1. It is not desirable that more than one Mission should occupy the same village, "mohalla" (i.e. quarter in a city) or small town which has not more than 10,000 inhabitants.
2. Before opening work in a territory in which another Mission is at work, it is desirable that the Missionary body already on the field should first be consulted.
3. In towns and cities which they occupy together they should not work in the same "mohalla" among people of the same caste. This is not intended to limit Bazar preaching.
4. When baptized converts have been left uncared for, one whole year or more, it shall not be deemed a breach of comity for another Mission to take up work among them, nevertheless Rule 2, should in every such case be observed.
5. All Mission Agents should be prevented from administering baptism to unprepared candidates, with the object of securing territory.

Resolved that this be adopted as whole.

Resolved that A.B. Gould be appointed to represent our Mission on the Inter-mission Committee for the Promotion of Mission Comity.

In the view of the Board, the object of the Foreign Missionary Enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build up one common and united Christian Church, so far as in the midst of human limitations this may be possible. Where such church union cannot be attained, the Board and the Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards also, missionary comity should be given large range;

- (1) Salaries of native workers should be so adjusted as not to contribute an element of dissatisfaction among the workers of some other Mission, or to tempt them away from the Mission with which they are connected.
- (2) Each Mission and the churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them.
- (3) In educational work, where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service.
- (4) Printing establishments are in many Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory.
- (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, it is not judicious or economical to establish other hospitals, the result of whose establishment will be to multiply further unutilized spiritual opportunities.
- (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which the Lord prayed, and to which all mission effort should contribute.

The experience of the Board has taught it the value and importance of well equipped and strongly manned central stations, and it regards the establishment of such stations as the centres of wide reaching evangelistic work, and the places of training, education, hospital work, etc., as an essential principle of wise mission policy; but it has learned also of the strong institutionalizing influence of central stations. ~~and~~ It regards them as fulfilling their functions only when they are the centres of constantly expanding work, and it would emphasize as work often likely to be overshadowed by the appeals of the local stations with its varied forms of organized activity, the outreaching itinerant work which is necessary to the best results of the station work itself, both as preparation therefor and as prosecution of the wide opportunities developed thereby.

THE  
WEEK OF UNIVERSAL PRAYER:  
ITS ORIGIN, AND SOME RESULTS.

*(The substance of an Address by Mr. A. J. ARNOLD, Secretary  
of the British Evangelical Alliance.)*

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QUESTIONS are often asked regarding the origin of the Week of Prayer now observed throughout the whole Christian world in the first week of January in each year. Many misapprehensions and misunderstandings in regard to this matter seem to be prevalent, and the Council of the Evangelical Alliance therefore authorize the publication of the following statement:—

At the formation of the Evangelical Alliance in 1846, several "Practical Resolutions" were adopted by the great Ecumenical Conference held in London. The following resolution appears as the second of the series:—

"That as the Christian union which this Alliance desires to promote can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the members present, and absent brethren . . . that the week beginning with the first Lord's-day of January, in each year, be observed by the members and friends of the Alliance throughout the world, as a season for concert in prayer on behalf of the grand objects contemplated by the Alliance."

For many years this resolution was carried into effect by an Invitation, addressed by the British Council to the members of the Evangelical Alliance generally to observe the first week in the year as a time for special

prayer, and united meetings were regularly held for this purpose.

In 1859, the Lodiāna missionaries in India inaugurated a concert for prayer, specially to ask for God's blessing upon missionary work, and this season of prayer was observed during the second week of the year by Christians in various countries. In London very large and successful meetings were arranged mainly by the indefatigable efforts of the late Lady Kinnaird, who took the highest interest in the movement.

In 1860, a Missionary Conference, held at Liverpool, having considered a proposal for the setting apart of a week of Special Prayer for Missions at the commencement of the year 1861, expressed their earnest hope that such a plan might be carried into effect. The promoters of this Conference subsequently communicated a wish that the Evangelical Alliance would prepare and issue an Invitation to this effect. A similar desire was also expressed by the Lodiāna missionaries, and the Rev. Mr. Morrison, one of that body, in a letter to the Hon. Arthur Kinnaird (Vice-President of the Evangelical Alliance), makes reference to the Invitation issued by them:—

Still, Mr. Morrison remarks that many portions of the Church of Christ did not, for various reasons, participate in this week of prayer, and he thus continues:—

“Now I have been thinking of a scheme by which this partial failure might be remedied, and a real union of all the praying people of God throughout the world be secured. If the Evangelical Alliance, who are in the habit of observing the first week in January of every year as a week of special prayer, could be induced to make their Invitation as general as that of the Lodiāna missionaries, and to take advantage of all the means at their command to circulate the Invitation through all parts of the world, we might have, next January, a more deeply-interesting and universal concert for prayer than we have had this year. Would you not undertake to get the Alliance to adopt and carry out some such extension of their Invitation?”

The Council of the Alliance heartily responded to this appeal, and, thenceforward, their Invitation was addressed to Christians in all lands; and the Council are thankful to acknowledge that it has been very widely and generally accepted, till the Evangelical Alliance Week of Prayer has become the Universal Week of Prayer. From the interior of China, Japan, and India, to the islands of the South Pacific; from the American Continent, North and South, to Australia and New Zealand; and from Northern Europe to Southern Africa, the mighty concert of praise and supplication, rises simultaneously from tens of thousands of the Lord's people, during this hallowed season. The Invitation issued annually, and accompanied by suggested topics for each day's intercession, is signed by representatives of the branches of the Evangelical Alliance throughout the world. It is gratifying to state also that the whole of the Missionary Societies cordially co-operate each year in circulating the Invitation and Programme throughout the Mission-fields of the world.

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A few words may be added with reference to the blessed *results* which have followed the observance of this Week. It is not merely a coincidence that the great progress in Missionary work during the past thirty years is just the period during which the Week of Universal Prayer has been spreading into all lands. While striking revivals of religion have sometimes followed meetings in connexion with the Week of Prayer in various towns in our country, it is in foreign lands, and especially in the Mission-field, where the great value of this season of united prayer is most apparent. The unity which has been so happily manifested amongst missionary brethren of various denominations, who are living amidst Heathen and Mohammedan populations, has had a most beneficial effect upon Native Christians; and in many parts of the earth the Week of Prayer is anticipated with marvellous interest. It is impossible, however,

in a brief paper to give anything like an adequate idea of the importance of such a concert in prayer, but two or three extracts from letters, culled from a great mass of correspondence, may indicate, in some measure, how wonderfully God has used the Evangelical Alliance in thus promoting brotherly love and unity amongst the followers of the Lord Jesus Christ throughout the world.

ALLIANCE HOUSE,  
ADELPHI, LONDON, W.C.

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up, but what hand can do this? None but the divine hand.

#### HOW CAN A REVIVAL BE SECURED?

A revival, like a fire, must begin somewhere. Behold, how much wood is kindled by how small a fire (James 3:5)! The great fire in Portland, Maine, years ago, commenced from a fire cracker. The Chicago fire was started by a cow kicking over a lamp. Forests are set on fire through the carelessness of hunters. Great prairies have been swept by fierce flames, the source of which was simply a lighted match.

So a genuine revival often begins with a single Christian, seldom if ever with a whole church. One child of God becomes filled with the Holy Spirit. He seeks the church members to join him in prayer for a needed blessing. Others are moved to prayer, a meeting begins, the work of grace widens, and a real revival comes.

The great revival in Ireland of 1859-61 began with a band of Christian young men coming together to meet with God, to plead and agonize for the salvation of Ireland. That was a revival of conviction, conversion and regeneration. "I am saved!" became the earnest language of thousands, the outburst of spontaneous prayer, fraught with petition and rich in dictation. The fervid singing of the old hymns and the apt quotation of Scripture on the part of young and old who had never been trained as public speakers amazed and moved men to tears.

So with the great Welsh Revival. It started in a little village some 19 miles from any railroad. A testimony was given by a young woman, Florence Evans, saying: "I do love Jesus with all my heart!" and what a blaze it kindled! Churches were crowded at all hours. In some places whole congregations tarried in prayer and praise from sundown to sunrise. There was no regulating the Holy Spirit by the clock. When a revival

is in progress, when refreshing showers come in copious measure, there is no pulling out of watches to see if the short hour of worship is up or if the preacher has passed his thirty minute limit. You cannot limit God by time in a revival.

#### THE LAWS OF A REVIVAL.

In Ezekiel's vision of the dry bones we have an illustration of the laws which govern revivals of spiritual life (Ezekiel 37:1-14). The primary application is to Israel as a nation. The great agency employed is the preaching of God's Word. "Preach to these bones"—what a command! It is pre-eminently important that the preaching during a revival should be clear, discriminating, instructive and with no uncertain sound. Preaching brings results. Not discourses on art and literature, not rhetoric and oratory to tickle the ears of an audience and afford them amusement, but the aged apostle with his clarion cry down the ages would have men preach the Word (2 Timothy 4:2).

Why? Because it is the Word of life, of salvation, of peace.

Another agency in a revival is prayer. In all ages godly men have prayed for revivals. The prayer should be personal: "Revive me" (Psalm 138:7); for the church: "Revive us" (Psalm 85:6); general: "Thy work" (Habakkuk 3:2).

#### THE RESULTS OF A REVIVAL.

These may occupy but a very small space in our newspapers, but the results are infinite and eternal. The fruits of a revival are valuable not only to the church but to the world. Some are awakened to regard religion who wholly neglected it. Some are brought to feel its power who had been indifferent. Some are revived to live more pious and holy lives. Pastors receive both refreshment and an impulse for future service.

We need a new baptism of fire and of the Holy Spirit. Oh that the



church could but feel her responsibility to the world! Let us shake off our apathy, let us long and pray for a revival! "Drop down, ye heavens, from above, and let the skies pour down righteousness! Let the earth open, and let them bring forth salvation, and let righteousness spring up together! I the Lord have created it" (Isaiah 45:8).

I do not see how any man who believes in the doctrine of divine influence, or has ever witnessed a revival of religion, can either on Scriptural or rational grounds doubt the reality or the decidedly happy tendency of such a work. It is usually the worldly church members who try to discourage a work of grace and make the excuse that it is unScriptural. Where have we Scripture for fairs, bazaars, oyster suppers, and other worldly

methods which are carried on in many churches? These are unScriptural. But we have Scripture for revivals. Go back to the Jewish dispensation. Here we find revivals under David, Solomon, Asa, Jehoshaphat, Hezekiah and Josiah. After the Babylonian Captivity the people were greatly revived under the ministry of Ezra, later under the mighty wilderness preacher, John the Baptist, and then at Pentecost. As we search the Scriptures we find the sanction of divine authority in the highest and clearest possible degree.

When the church is in a sluggish state then commences her decline in purity, in discipline, in doctrine and in all that is near and dear to her. Neglecting these she becomes worldly, she needs a revival.

## Should Denominational Distinctions be Perpetuated in the Mission Field?

D. E. HOSTE.

THE above question scarcely admits of an unqualified answer. It seems clear that until our fellow-Christians in China have sufficient experience and knowledge to frame a church system or systems of their own the missionaries of necessity will have to instruct them in these matters, and to a large extent take the initiative in introducing some kind of church order. In doing this they will of course be guided mainly by their own convictions on the subject, as formed in the home lands; that is to say, the tendency will be to reproduce the church government of their own denomination. At the same time, it may be affirmed without reservation that the introduction by a missionary of his own church order in a mere rule-of-thumb manner would argue serious unfitness for his calling. A slight knowledge of church history and a common-sense observation of things

as they are in the ecclesiastical world are enough to convince anyone that each and all of the various systems prevailing in modern Christendom have largely been

'SHAPED AND COLORED BY INFLUENCES connected with the political and social life of the countries in which they have grown up. It may, indeed, be stated without exaggeration that nearly all of these systems give expression either to compromises between conflicting views, or to the triumph and therefore undue predominance of one set of ideas over an opposing school of thought. Men being what they are, it is inevitable that in the heat of conflict and controversy the judicial temper should often be impaired. In a revolt from the exaggerations and abuses of one type of church order the pendulum has swung to the other extreme, and a new sys-

tem has resulted with its own inherent limitations and mistakes. And these, as time goes on, have given rise in their turn to a new campaign of protest and secession.

Hence, while it would be a serious confession of weakness, and even a culpable drawing-back from duty, for a missionary to decline to introduce some ecclesiastical order in the churches under his care, he should remember that what may on the whole be the most suitable for us, with centuries of church life behind us, will be cumbersome and positively hurtful if introduced as a finished product from Christian lands. He will, if wise, therefore endeavor as far as possible to

#### CULTIVATE DETACHMENT OF MIND

in respect to his own and other denominational forms familiar to him in his own country. He must discriminate between what is cardinal and fundamental in them, and those features which are the result of local influence. He will bear in mind that the New Testament is not explicit on this subject. It contains no crystallized, formulated statement. It gives us an outline of the growth and development of the Christian church during one generation, leaving us to infer from the account certain general principles and to trace their practical application to actual circumstances and requirements as they arose. Doctrinaire discussions as to the relative rights and responsibilities of church officers and the rest of the congregation are conspicuous by their absence, nor is it difficult for a dispassionate reader to perceive that in the actual arrangements of that era there are adumbrations of the various principal ecclesiastical ideas which since then have found expression in more or less rival or antagonistic systems. However much we may deplore the resultant situation as we have it in our own lands, and may seek to mita-

gate it by plans of federation, it is obviously impossible to revert to New Testament conditions in the case of our home churches. In that of the young Christian communities in the mission field it is far otherwise. It may be safely said that

#### THE TRUE AND PERMANENT SOLUTION

of the ecclesiastical problem there will be found only in this way.

While in practice each missionary will naturally give prominence to that particular aspect of church government to which by previous training he is personally attached, he will, if guided by the foregoing line of thought, do so only to a very modified extent, and will be careful to make his arrangements sufficiently elastic to admit of their healthy growth and modification in harmony with the particular characteristics of the race among whom he is privileged to labor. He will seek to avoid the mistake aptly described by the French as "governing too much," but will rather remember that if the young church is a living and healthy organism it will

#### GROW AFTER ITS OWN ORDER,

and will be free from that ecclesiastical self-consciousness that finds its expression in elaborate and redundant paper constitutions. His part is to introduce certain simple germ principles, which as they grow will largely receive their external form and color from their environment. When the process, for instance, by which the present conventional place of worship was evolved from the assembly-hall commonly used in cities during primitive times is considered, the introduction by missionaries of that particular type of building, among peoples whose architecture is of a totally different character, seems (to say the least) superfluous and uncalled for. In some countries the effect of such a practice is apt to be positively detrimental to the cause of Christianity,

as it tends to excite the dislike and mistrust of foreign religions which are felt in varying degrees by most races. The same, of course, applies to the fittings, vestments, and other accessories of public worship. The principles contained in the old refrain: "Be it ever so humble, there's no place like home," can with advantage be applied to this part of our subject. If it is becoming more and more widely recognized that certain large sections of our modern city populations do not like to enter the ordinary place of worship, and that if they are to be reached halls more resembling their usual haunts have to be secured, how much more should the same principle be followed among the peoples of other climes and continents! The missionary therefore needs above all things to be delivered from that

#### STUPID PAROCHIALISM

which tends to obliterate the individuality and initiative of his converts by the introduction of practices and arrangements merely because they are what, through training and habit, suit his ideas and habits best.

The writer having for over twenty years been a missionary in China, it may not be out of place to add a few remarks referring more particularly to that country.

It may be taken as certain that before long the churches in countries such as Japan and China will insist upon making their own arrangements, and correspondingly resent any attempt on the part of missionaries to curtail their liberty in this respect. From this point of view the wisdom of our not now drawing the bow too tight is obvious. The time is rapidly approaching when the provincialism that imagines that we ourselves have all the knowledge and wisdom, and ignores the fact that other races have powers and qualities from which we can obtain profit and instruction, will meet with its well-merited rebuke and

discomfiture. The history of China, for instance, furnishes a record of achievements in the domain of government probably unsurpassed in the history of mankind. China has produced a literature and worked out a social and political system which, whatever its defects and errors, has, through the shocks and vicissitudes of many centuries, held together a civilized society numbering hundreds of millions and covering a vast and diversified area of country. It is much to be desired that the past political and social history of China should be more widely and intelligently studied in western lands than has hitherto been the case. Until this is done, reproaches of the Chinese on the score of their ignorance and self-conceit seem out of place. We cannot afford to despise a race which, without the facilities of modern means of communication and mechanical skill, has during so long a period of time developed and maintained a political, commercial, and social system of vast magnitude and importance. It may be taken as certain that as time goes on China will give to the Christian church men fitted for leadership and endowed with organizing power on a large scale. Nor can the fact be ignored by anyone attempting to forecast the future ecclesiastical development of Christianity in that country that from time immemorial the governmental ideal, set forth by her literature and cherished by her scholars, is that of a benevolent despotism, combined with a real and healthy influence of popular opinion. In dealing with a people of so strong and independent a spirit as the Chinese, it can at all events be predicted with confidence that any attempt to force upon them the diversified denominationalism of our home lands will end in disaster. Here, if nowhere else, the missionary needs to exercise the utmost self-restraint and discrimination between

ESSENTIALS AND INCIDENTALS IN THE FORMS existing in his own land, and to bear in mind the words of his Divine Master: "Neither do men put new

wine into old bottles; else the bottles break and the wine runneth out. . . . ; but they put new wine into new bottles, and both are preserved."—*Chind's Millions*.

## Blessing through Prayer.

ANDREW MURRAY.

WHEN we read the Book of Acts we see that the filling with the Spirit and His mighty operation were always obtained by prayer.

Recall, for example, what took place at Antioch. It was when the Christians there were engaged in fasting and prayer that God regarded them as prepared to receive the revelation that they must separate Barnabas and Saul, and it was only after they had once more fasted and prayed that these two men went forth, sent by the Holy Spirit (Acts 13:2, 3). These servants of God felt that the boon they needed must come only from above. To obtain the blessing we so much need, from heaven and out of the hands of the living God Himself, we in like manner, even with fasting, must liberate ourselves as far as possible from the demands of the earthly life, even in that which otherwise appears quite lawful, and no less must we betake ourselves wholly to God in prayer. Let us therefore never become weary or dispirited, but in union with God's own elect who call upon Him day and night entreat Him and even weary Him by our incessant entreaties that the Holy Spirit may again assume His rightful place and exercise full dominion in ourselves and the church as a whole; yea more, that He may again have His true place in the church, be held in honor by all, and in everything reveal the glory of our Lord Jesus. To the soul that in sincerity prays according to His Word God's answer will surely come.

There is nothing so fitted to search and to cleanse the heart as true prayer. It teaches one to put to himself such

### QUESTIONS AS THESE:

Do I really desire what above everything I pray for?

Am I willing to cast out everything to make room for what God is prepared to give me?

Is the prayer of my lips really the prayer of my life?

Do I really continue in intercourse with God, waiting upon Him, in quiet trust, until He gives me this great, heavenly, supernatural gift, His own Spirit, to be my spirit, the spirit of my life every hour?

O let us pray always and not faint, setting ourselves before God with supplications and strong crying as His priests and the representatives of His church! We may reckon upon it that He will hear us.

In my distress I called upon the Lord,  
And cried unto my God:  
He heard my voice out of His temple,  
And my cry before Him came unto His ears.  
He delivered me from my strong enemy,  
He brought me forth also into a large place.  
—(Ps. 18:6, 17, 19.)

Brother, you know that the Lord is a God that often hideth Himself. He desires to be trusted. He is oftentimes very near to us without our knowing it. He is a God who knows His own time. Yet, though He tarry, wait for Him. He will surely come. He will not tarry.—*Selected*.

Meditation is the staying of the mind on God, as the mathematician fixes his mind on a problem.—*W. H. Wray Boyle*.

Two shadows—present anxiety and future difficulty—seem always close about us.

## How One Church Was Saved.

C. P. MEEKER.

I WAS born in open air work. I have been a Christian 17 years, and have been engaged just about that long in open air work. I don't feel that I have mastered all the principles of open air work, by any means, but more and more that I need divine guidance for every meeting, for I cannot depend any night on the wisdom gained on a preceding night,—every meeting is just as different in character as it can possibly be. Hours must be spent in prayer for this kind of work before one is half able to go out and do it, and so we spend a great deal of time in prayer in our church. There is a godly band of men and women gathered around me who realize as I do that we are not fit to face the multitudes on the street until we have had a good long conversation with God about it.

Let me tell you how a church in one of the neediest wards of this city was saved from going to the wall and has stood a monument of God's grace and been a lighthouse and a life-saving station for nine years, that doubtless would not have stood had it not been for a kind of spirit that got into the pastor who was sent there from the Moody Bible Institute in the year 1899. He was told he wouldn't find very many people. I didn't in the church, but God has given me grace to stay where He planned me, and I thank God that while I have been a post planted, I have been a kind of a moving post, having moved all over the ward, so that we have held meetings at 40 different points in that little ward, and I have had the privilege of preaching to almost the entire ward from the street corners. We didn't have an established station. I don't think there had ever been any open air work done there until I got there, and

I had a very cordial reception. The boys received us very warmly—they thought a circus was on hand every time we went out, and you know how much your wisdom in open air meetings will match up against a lot of mischievous boys.

When I got there, I went early enough to walk around the neighborhood and see what sort of a situation I had to face. I felt very much alone, a perfect stranger. I saw the people given up to all sorts of idolatry. The saloons were doing a tremendously large and flourishing business. I saw all sorts of signs inviting men into those places, and was greatly stirred. I went into the church that morning, and there were 12 people there. The church was cold,—it was in October, there was no coal in the cellar, no fire in the furnace. It was pretty discouraging, but I had been forewarned about it. I went to work, and exhausted all the schemes and plans I knew to get people into the church the balance of the winter. I groped through dark stairways, pasted up big posters on the streets, gave invitations on the corner, tried everything; had all kinds of special meetings, sent invitations through the mail as fast as I could get hold of the names of the people who lived in the community. I didn't have a name when I went there, but now I have the names of all families accessible to the church. As soon as I would stop these efforts the audience would all vanish away, and I would have to work up another audience, and then it would vanish. So I thought the next thing to do was to go after them. A friend offered me the loan of a tent that first summer. I said: "I will try it." I lost more flesh that summer trying to keep that tent up, and was nearer sick than in all my life. We had fights in the tent, and everything